

THE
SINNERS
ACQUITTANCE.

A Checke to Curiositie.

The safest Service.

Deliuered in three Sermons
at the Court.

BY

JOHN DENISON Doctor of Diuini-
tie, and one of his Maiesties
Chaplaines then in
Attendance.



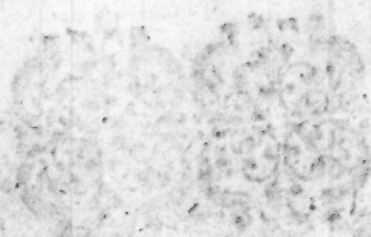
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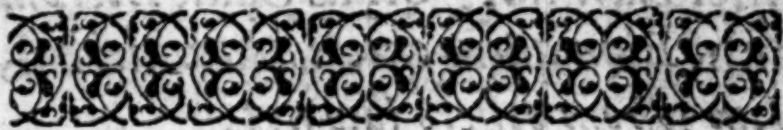
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THE
SINNERS
ACQUITTANCE.

A Sermon preached be-
fore the King at GREENE-
WICH, May. 4. 1623.

ISA I. 53. 4.

*Surely he hath borne our infirmities,
and carried our sorrowes.*



WE reade in the first of
Samuel, and the ninth,
that the Prophets, in
ancient time, were cal-
led *Seers*, because that
from that watch-tower of diuine
speculation they saw that which
B others

1 Sam. 9. 9.

*Hieron. ad
Paulin.*

others saw not ; or, as Saint *Hieron* saith, *Eum quem ceteri non videbant, Him whom others saw not.*

I Sam. 9. 2.

Amongst the Prophets some were more eminent and excellent then others, and amongst them all, none comparable to the Prophet *Isaiab*, who was amongst the Prophets, like *Saul* amongst the Israelites, higher then the rest by the shoulders vpward.

Iohn 8. 56.

It is said of *Abraham*, that he saw our Sauours dayes, and so did *Isaiab*, who, albeir he liued aboue sixe hundred yeares before Christ was borne, doth set forth his birth, life, and death so liuely, as though hee had seene all things acted, and accomplished before his eyes. Inso-much, that *S. Hieron* saith, *Non tam Propheta dicendus sit, quam Euangelista, He may rather be called an Euangelist, then a Prophet*, and may seeme rather to haue written a History, then a Prophecie, whereof, this
which

*Hieron. quo
supra.*

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which I haue read may be called an Abstract, & it is indeed an Epitome of the Gospell.

It may be fitly diuided into a Preface, and a prophetickall History.

The Preface is briefe, in this one word, *Surely.*

The History is not long, it contains but five words in the Hebrew, and not many you see in the English; *Hee hath borne our infirmities, and carried our sorrowes.*

The Preface is briefe, but materiall, it giues assurance of the truth of the History, which one fitly compares to the eyes of a man: For, as the eyes of a man put out, leaue the body a meere truncke: so, the truth remooued from an History, leaues it a vaine discourse.

The History is not long, but full; it contains matter admirable, lamentable, comfortable. Admirable, in respect of him who is the glory of the History, euen *the Lord*

Generall di-
uision.

Polybius,

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of glory. Lamentable, in regard of what he sustained, that is, infirmities, sorrowes. Comfortable, in respect of them for whom hee bare them; they were our infirmities, our sorrowes.

*chryf. in Gen.
hom. 8.*

I may say of this Scripture in S. Chrysostomes words; *Etsi verba sint pauca, magnus tamen thesaurus in illis est reconditus*; Though the words be few, yet they containe a great deale of rich treasure. This sentence is like *Jacobs Ladder*, wee cannot spare one round of it. It is a golden sentence, and the least parcell thereof is more worth then all the gold of *Ophir*. Wee will therefore diligently search the minde.

The Preface.

AND first to beginne with the Preface. The word *כִּנָּן* Surely, may be either *Vox distinguens*,
or

or *asseuerantis*, either a word of distinction, or asseueration. A word of distinction, and so the vulgar Translater may seeme to haue taken it; for he renders it, *verè tulit*, *Hee hath truely borne our infirmities*. The Priests, in the time of the Law were said *to beare the sinnes of the people*, *Leuit. 10. 17*. But they bare them typically, he truely; hee bare them, not in figure, but in fact, not in type, but in truth. Againe, hee bare them not *imaginariè*, imaginarily, and in outward appearance onely, as the absurd *Manichees* and *Marcion* held; but as he was a man, *ὅς ἐστι καὶ ἀνθρώπος* in nature and truth (as *Damascen* saith) so did he beare our infirmities, and carry our sorrowes *verè*, *sicut verus homo*, truely, as being truely a man, as *Aquinas* interprets the word. It was not with our Saviour, as with the three Children in the third of *Daniel*, who came forth of the fiery furnace, *not hauing their*

*Tertul. aduers.
Marc. 4. 8.
August. de ha-
res. ad quod-
vul. her. 46.*

Aquin. in loc.

Dan. 3. 17.

Plutarch. in
vita Coriol.

Ioh. 21. 27.

Gen. 28. 16.

haire sindged, nor their garmets changed: But rather, as *Coriolanus multas ostenderet cicatrices*, could shew many Cicatrices of the wounds received in the warres. So our blessed Saviour could giue the like demonstratiue satisfaction, to the most incredulous *Thomas*. Let them therefore, who talke of an imaginarie Passion, expect an imaginarie Saluation; We know that our Saviour bare our infirmities truly.

Againe, the word may be *vox asseuerantis*, a vehement asseueration. And that, both to stop the mouth of a stubborne Iew, and to strengthen the Faith of an humble Christian. So is the word vsed, *Gen. 28.* where *Iacob* beholding in a vision the Ladder, whose foot stood vpon Earth, and the top reached to Heauen, the Angels ascending, and descending, said comfortably, and confidently, *Surely God is in this place.* And so, the Prophet *Isaiah*, beholding by the

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the eye of Prophecie Christ Iesus in his deiected estate; said no lesse comfortably and confidently, *Surely he hath borne our infirmities, and carried our sorrowes.* Yea he so speakes of it, as though Christ had done it, when the Prophet spake it; which was so indeed by way of mysterie: For *Christ is the Lambe of God, slaine from the beginning of the world.* But it is rather spoken in a prophetical manner, in regard of future certaintie.

As the Lord was *Oculus prophetarum*, the eye of the Prophets; so were the Prophets *Os Domini*, the mouth of the Lord: So that whatsoever they saw, or said, in their Prophetical Office, must needs be accomplished. We must therefore take heed of *Eyes* incredulitie, which cleaves close to her posteritie. When the Lord had said to *Adam*, by way of asseueration (as the Hebrew phrase imports *Morien-*

Reu. 13. 8.

Luk. 1. 70.

Gen. 2. 17.

Gen. 3. 3.

do morieris, thou shalt surely dye,
Ene comes in with her addubitation
Ne forte moriamur, lest we dye. The
 Lord will not suffer any word of his
 Prophets to fall to the ground, and
 the truth of this Propheſie experi-
 ence hath manifested, and the bleſ-
 ſed Euangelists, the Lords holy Hi-
 ſtorians, haue recorded for the com-
 fort of the Church to the end of
 the world.

The Historie.

SO much for the Preface; Now
 to the Historie; wherein may it
 please you to obserue

1 The Person especially mentio-
 ned in the same, in the word *He*,
 that is, Christ.

2 His Action; *He hath borne, he
 hath carried.*

3 The burdens he hath borne
 and carried, they were *infirmities,
 sorrowes.*

4 For

4 For whom he bare them : they were *our* infirmities, *our* sorrowes.

I may say of this Text, as the woman of Samaria spake of *Iacobs* well, The well is deepe, and it hath diuers springs, which must be opened, that we may from thence draw the water of Consolation.

Ioh. 4. 11.

The pronowne *He*, is often silenced and included in the verbe, but is here expressed, as being verie emphaticall. He, either by way of *Admiration*, or *Exception*. By way of Admiration; And it is admirable indeed, if either you consider the dignitie of his Person, or the indignities of his Passion. He that was the Sonne of God, yea *the Sonne of his Loue*, Colos. 1. He that was *the Lord of Glorie*, 1 Corinth. 2. He to whom the glorious Angels doe homage, Hebrew. 1. *Hee bare our infirmities, and caried our sorrowes*. Well might it haue agreed to his excellent Nature to haue conferred benefits,

The Person especially mentioned.

Colos. 2. 13.

1. Cor. 2. 8.

Hebr. 1. 6.

nifits, but to suffer torments, it was strange, admirable. His Person, and Passion, in discourse of humane reason, are verie incompetible.

Heb. 1. 3.

Aug. de temp.
Hom. 108.

Sueton. in vita
Aug. Caesar.

Againe, *He* by way of exception, that is, *He* and none but *He*. *He*, who *duxit eavtē* by himselfe, hath purged our finnes. *He*, *Qui sordes omnium solus posset abluere*, who himselfe alone was able to wash away all our finnes, saith *S. Austin*. *He* alone entred the lists, and vnder-tooke the combate against Satan, as *Dauid* did against *Goliath*, when all the Israelites were meere spectators, and to him belongs the glory of the victory. When *Augustus Caesar* desired two Consuls to bee ioyned with him in Office, the Senate denied it, as holding it a sufficient diminution of his dignitie, that one should be ioyned in the Consulship with him, that was so worthy. And surely it must needs derogate from our Sauours dignitie, that

that any one should be his copartner in the worke of our redemption. *He trode the wine presse alone; and there is no other name given under heauen, by which we must be saued.* And so I come from the person to his actions.

Isa. 63. 3.

Act 4. 12.

His Actions.

THe word *νεν*, he hath borne, is a word of a large extent: Yet hath it two speciall significations, which fitly agree with these actions of our Saviour.

1. It signifies in *humeros tollere*, to take vp a burden vpon ones shoulders; and so is it vsed in the 12. of *Ezechiel*; Now what this burden is, the Prophet *David* shewes, when he complaines, in the 38. *Psalme*, *My sinnes are gone ouer my head, and are as a heauy burden, too heauy for me to beare.* And so the *Septuagint* translate it, *ως ἀμαρτίας ἡ μὴν φέρει*, *He carried our sinnes.* This burden

Psal. 38. 4.

*Thom. Aquin.**1. Pet. 2. 24.**Chrys. in loc.**Psal. 32. 5.*

burden of our finnes did our Saui-
our beare vpon the crosse, *Vt vas*
noster by way of imputation as
our suretie, and the burden of pu-
nishment, due to our finnes, *forma-*
liter in his person actually. Accor-
ding to that in the first Epistle of
Peter, the second chapter, *Who, his*
owne selfe, bare our finnes, *in his*
owne body, on the tree. Therefore
Chrysostom hath obserued, that the
Prophet saith not, *Curauit*, but *por-*
tabit, Not, he cured, but caried, Yea
tooke them to himselfe: As if a
Phisition, forth of his cure, and for
the cure of his patient, should take
the disease vpon himselfe. So, *tulit*
in se, vt a nobis tolleret, he tooke
them vpon himselfe, that he might
take them from vs.

Againe, the word signifies *auferre*
to take away; And so it is vsed in the
32. *Psalme*. For whereas our tran-
slations haue it, *Thou forgavest the*
punishment of my sinne, it is in the
Hebrew

Hebrew **נָשָׂא** *thou tookest away the punishment of my sinne.* And so the word agrees very fitly to our blessed Saviour: for his *pertulit*, was an *abstulit*, as *Tertullian* interprets it, in his fourth booke against *Marcion*. Christ, when hee bare our sinnes, tooke them away, According to that in the second to the *Colossians*, *He tooke away the hand writing that was against vs, and nailed it on his crosse.* The bond of obedience, which *Adam* had forfeited as *S. Ambrose* saith, Christ discharged by his active and passive obedience, and so cancelled it on the Crosse. Therefore *Iohn Baptist*, pointing at our Saviour, might very well say, *Behold the Lambe of God, that taketh away the sinnes of the world.*

The word **סָבַל**, *he hath carried*, Albeit in the English it differs not from the other, **נָשָׂא** *hee hath borne*, yet doth it in the Hebrew:

For

*Tertull. adv.
Marc. 4. 10.*

*Coloss. 2.
14.*

*Ambros. de
Sacrament. lib.
5. cap. 4.*

Ioh. 1. 19.

Pagin.

Hieron. in Esai.
53.

Ioh. 10. 18.

Rom. 8. 32.

Gal. 2. 20.

For the one signifies *Onus ipsum tollere*; the other, *Onus impositum gestare*; as a learned linguist distinguisheth them; that is, *to take up a burden, & to beare a burden imposed*, and so both words may be well applied to our Sauour Christ. For, *tulit*, he tooke vpon him the burden voluntarily; *Crucem sustinuit voluntate, non necessitate*, His death on the Crosse was voluntary, not of necessitie: according to his words in the tenth of *Iohn*; *No man taketh my life from me, but I lay it downe for my sheepe*. And *portauit*, he carried the burden imposed, as it is in the sixt verse of this chapter: *The Lord hath laid vpon him the iniquitie of vs all*. Thus, as Saint Paul saith, *God gaue Christ for vs*, *Rom. 8*. And, *Christ also gaue himselfe for vs*, *Gal. 2*. So may it be said, that God laid the burthen vpon Christ, and that Christ also tooke vp the burden. For here mercy and truth

truth met together : God exacting our debt as a strict creditor, and Christ discharging it as a cheerefull Redeemer. And so saith S. Bernard, *Christus inuita passivam habuit actionem, in morte passionem activam sustinuit.* As Christ had a passive action in his life; so had he an active passion in his death, it was voluntary.

Plal. 85. 10.

Bern. penos.
Hebd. ser. 4.

His Burdens.

NOW to the burdens he beare, and carried, they were infirmities and sorrowes.

The Hebrew word חלה, infirmities, signifies any corporall paine or anguish, proceeding from some part that is smitten or hurt. As in the tenth verse it is said, *The Lord would breake, or bruise him, to make him subject to infirmities* : and in the sixt of Michea, *I will make thee sicke with smiting.*

Mich. 6. 13.

Thus

*Aquin. par. 3.
qua. 15: art. 5.*

Thus our Sauours body was subiect *Lesioni*, & *sensui lesionis*, both to outward violence, and to the sense of it. Though not *respectu primæ causæ*, yet *propinqua*, as the Schooleman saith; Not in respect of sin inherent, but in respect of the principles of nature. For he voluntarily tooke such a body as was subiect to hurt, and consequently to paine.

*Tulit corporis
sensus, & ani-
mi affectus.
Leo de passione
serm. 7.
Hier. in Loc.*

The word באב imports some sensible sorrow, or anguish of the soule. *As his body was subiect to corporall afflictions, so was his soule to sorrowfull affections.* And so S. Hierome distinguisheth these words, *Corpus habuit flagellatum, animum verè doluisse, &c.* As his body was scourged, so his soule was grieved; and this griefe was exceeding great. Euen a sword of sorrow did pierce through his soule, as Simeon spake of the blessed virgin in the second of Saint Luke. Therefore he is called,
Vir

Vir dolorum, A man of sorrowes : which Hebrew phrase, imports extreame sorrow, like that, *vir sanguinum*, a bloody man : and surely his sorrow was exceeding great, as his mournfull speech doth manifest, *My soule is very sorrowfull, even to the death*. Therefore the ancient fathers haue applyed to him Ieruselems mournfull complaint, in the first of the Lamentations of *Jeremy*. *Was there euer sorrow like my sorrow?* Ieruselems sorrow might be such, in her apprehension, as could not be matched ; but our Saviours was such, in the truth of comparison, as could not be paralleld. The Evangelists doe expresse this anguish of our Saviours soule, by diuers pressing words; as *λυπείδαι* to be sorrowfull, *αδιμονεῖν* to be grievously troubled : *ἐκθαμβείδαι* to be sore amazed. His sorrow was an immediate stroke vpon the soule, according to the etymon of the word. It is said

Verse 3. of this chapter.

2. Sam. 16. 8.

Mark. 14. 34.

Lam. I. 12.

Math. 26. 38.

ἐκπληξίς εἰς τὴν ψυχὴν.

Iob 6. 4.

Mar. 14. 34.

in the tenth verse, that God strooke him, and so did the Jewes, they strooke his body in malice towards him, God strooke his soule in mercy towards vs. *Iob* complains in his sixt chapter. *The terrors of the Lord doe set themselves in array against me.* And so doth our Sauour in the fourteenth of *Marke*, *περίλυτον ἔστιν ἡ ψυχή μου, ἡ ψυχή μου ἐκείνη ἐστὶν ἡ ψυχή μου, My soule is inuironed with sorrow on euery side.*

Such was the sorrow of our Sauour, it was an immediate passion of the soule. As his soule did suffer, by way of sympathy, when his body was tormented; so did his body, when his soule was wounded. For when he sweat droppes of blood, no hand of externall violence came neere him, it was the anguish of soule, that cast him into that bloody sweat. And this was necessary: For as *S. Augustin* saith, *Totus homo perijt, & totus saluatore indignit; As Adam* sinned both in body and soule,

soule, so he needed a Saviour both of body and soule: which that Christ might be, it was necessary that he should suffer both in bodie and soule. And as the soule of *Adam* sinned by immediate action, so the soule of Christ suffered by an immediate passion. Yea as the soule was the first agent in the transgression; so is it here the first patient in the affliction. For the first act of this Tragedie was in the garden of *Gethsemane*, and there did that anguish seaze vpon his soule, before the speare or nailes, or thornes did touch him.

And whence proceeded this sorrow and anguish, but from the immediate hand of God that strooke him? Otherwise it were strange, that our Saviour should be brought into this extremitie. Is it credible, as *S. Austin* saith, *Vt Paulus seruus exultet, Christus Imperator tristis sit*, that *Paul* the seruant should

*August. in
Psal. 93.*

triumph, & Christ the Lord should bee troubled in sustaining of torments, were it not, that both the hand of God and man was vpon him? Now, how farre this stroke of God, and sorrow of our Sauour proceeded, it is beyond the apprehension of men, yea, the contemplation of Angels. It grieues my soule to see how some doe extenuate, others doe aggrauate it. It shall be our modesty not to attempt the gaging of it, our happinesse, that we neuer feele it.

For whom Christ bare these burdens.

VWE are in the next place to consider, for whom our Sauour bare these infirmities, and sorrowes, and the affix **is** *ours* doth appropriate them; they were our infirmities, our sorrowes; they were ours by way of appropriation, though his by way of imputation.

on. *Peccat Æmylius, Rutilius plectitur*, Wee sinned, and hee was punished; *We as sheepe went astray, hee as a sheepe was brought to the slaughter.* *Doles, domine, non tua, sed mea vulnera*, O blessed Lord, saith S. Ambrose, they were not thy wounds, but mine, that caused thy anguish. *He knew no sin*, saith the Apostle, *neither was there guile found in his mouth*, saith the Prophet. *Eum nullum maculauit delictū*, He was free from the least blot of sinne, figured in the Lambe without spot, *Exod. 12. 5.* And therefore he might boldly make that challenge to the faces of his greatest aduersaries, *Which of you can rebuke mee of sinne?* Such was the innocency of our Saviour, as *Ireneus* saith, that he had the testimonies of all men, of all sorts.

The Heauens were darkned, as being abashed to behold the Lord of glory so abased. The earth trembled, as being afraid to beare those

Esay 53. 6, 7.

Ambr. de fide
lib. 2. cap 3.
2 Cor. 5. 23.

Esay 53. 9.

Maxim. Taur.
Quadra. ser. 1.

Iohn 8. 46.

Ab omnibus
accepit testimonium, Iren. lib.
4. ca. 14.

Luke 23. 46.

Mat. 27. 51.

Mat. 3. 17. &
17. 5.

Luke 1. 35.

Marke 1. 24.

Isay 53. 11.
I Iohn 2. 2.

Mat. 26. 60.

Acts 3. 14.

miscreants, by whom innocency should indure such iniury. God from heauen proclaimed more then once, *This is my welbeloued Sonne, in whom I am well pleased.* Infinite are the passages where men of all sorts doe publish and applaud his innocency. The Angell *Gabriel* spake thus of him to the blessed Virgin, *That holy thing that shall be borne of thee; shall be called the Sonne of God.* The Devils thus confessed him, *I know thee who thou art, euen the holy one of God.* His friends, as *Isaiah* the Prophet, and *S. Iohn* the Euangelist doe stile him, the *iust*, the *righteous*. His foes indeuoured by all the engines, that wit or malice deuise, to fasten some accusation vpon him, but in vaine. His acquaintance did iustifie him: for so *S. Peter*, who was well acquainted with innocency, obiected to the Iewes, *You haue denied the holy one, & the iust.* Strangers did acquite him, as *Pilates* wife

in

in her monitory message, *Have nothing to doe with that iust man* : and *Pilate* himselfe professed freely, *I finde no fault in this man.*

Mat. 27. 19.

Luke 23. 4.

Thus our blessed Sauour had all the testimonies of his innocency, that heauen or earth, God or man, Angels or Diuels, friends or foes, acquaintance or strangers, could yeeld. So that these infirmities and sorrowes were ours ; They were ours, yet his too ; ours, as I said, by way of appropriation, his by way of imputation, and expiation, as it is in the 8. verse of this Chapter, *For the transgression of my people was hee smitten. Quoniam peccata non habuit propria, portare dignatus est aliena.* He that had no finnes of his owne, vouchsafed to beare the finnes of others, saith *Fulgentius*. It was necessary that our Sauour Christ should be free from sinne : for had he beene a sinner, he could not haue beene a Sauour. But now, *He that*

*Fulgent. ad
Thrasimund.
lib. 3.*

*Infirmities &
mortalitas re-
cepta sunt ad
supplicium vt
impenderentur
ad precium.
Leo de Resur.
ser. 2.
1 Pet. 3. 18.*

knew no sinne, being made sinne for vs, we thereby are made the righteousness of God in him, 2 Cor. 5. 23. As our infirmities were his punishment, so are they our payment. My righteous seruant, saith the Lord, shall iustifie many, verse 11. and therefore iustified, because righteous. According to that of S. Peter, Christ suffered for vs, the iust for the vniust, that he might bring vs to God. That hee might so bring vs to God, that wee might in this life be partakers of his grace, and of eternall glory in the life to come. Marchants vse to share in their paines, their gaines, their losses; but behold, Christ hath taken the paines, sate downe by the losse, and yeelds vs the gaine, the benefit.

There is yet one little spring more to be opened, which hath not fallen into the streame of our translation. Si aurifusorum pueri, &c. If Goldfiners diligently seeke and gather

*Chrys. in Rom.
hom. 38.*

ther together the least parcels of gold, I see no reason why we should neglect the least particle in this golden sentence. Here is the affix *am*, *those*, and the accent *Athnah*, which, as Grammarians say, doth *attollere syllabam*, teaching vs, that in the consideration of our Saviours sufferings, we should raise vp our meditations to the highest pitch. Hee bare *those* our infirmities; *those*, which were exceeding pressing; *those*, which no tongue is able to expresse; for, *Hic omnis lingua silet*, Euery tongue must be mute, as *Bernard* saith. *Those*, which all the men, and Angels, in heauen, and earth, were not able to beare; *those*, which his humane nature could neuer haue sustained, had it not beene supported by his diuine power. *Patitur vt homo, vincit vt Deus*, though he suffer as man, he conquers as being God.

Lift vp the syllable.

Barn. de quad. debet.

Max. Taur.

How

*How, when, and where Christ
bare these infirmities
and sorrowes.*

Hitherto wee haue opened the
springs; now we will consider
the streames.

In Histories, the *ubi, quando, quo-
modo*, are very remarkable circum-
stances. Therefore wee will briefly
obserue how, where, and when our
Saviour bare our infirmities, and
carried our sorrowes, in three espe-
ciall passages, that is, in his birth,
life, and death. In his incarnation,
his passion, his compassion.

I. In his In-
carnation.
Phil. 2. 7.

Heb. 2. 16.

I. In his incarnation, hee was ex-
ceedingly debased. *Hee that was e-
quall to God, made himselfe of no re-
putation*, ἐκένωσεν ἑαυτὸν, *hee emptied
himselfe*, as it were, of his excellent
glory, when hee tooke vpon him
our humane condition. *Hee in no
sort tooke on him the nature of Angels,*
faith

saith the Apostle, neither tooke hee the excellent estate of *Adam*. Hee tooke not vpon him the glorious estate of the Angels, for then, where had beene our greatest comfort? He tooke not the excellent state of *Adam*, for then, where had beene his abundant loue? But as *S. Bernard* saith, *Suscipiendo miseriam, ostendit misericordiam*, In taking our miserable condition, he doth manifest his mercy and compassion. *He was made like vnto vs in all things, except sinne, Heb. 4. 15.* And that indeed is iustly excepted; for, *Assumpsit carnem, non iniquitatem*, though hee tooke the similitude of sinnefull flesh, yet hee tooke not the sinne of the flesh. As Physitions, by correcting their ingrediencies, doe take away their malignant quality, and make the medicine healthfull: So the Holy Ghost in the conception of Christ, did vtterly take away the aduentitious iniquity, & sanctifie the naturall infirmities,

*Bern. in Epiph.
ser. I.*

*August. in
Psal. 142.
Rom. 8. 3.*

infirmities, that no euill might cleaue vnto them.

Christ was subiect to infirmities both of body and soule: Not to euery particular infirmitie, as agues, aches, gouts and the like: For such comming *ex mala temperie, vel intemperantia*, either by distemper, or an ill temperature, he was not subiect to them. He bare the naturall infirmities, not the personall. As *Chrysostome* saith, *Quæ communem naturam invaserant*, those that are incident to the common nature of mankinde, those he tooke. He was hungry, for so we reade *Matth. 4.* thirstie, *Iohn 19.* sleepe, *Matth. 8.* wearie, *Iohn 4.* In his soule he was subiect to feare, anger, sorrow and the like; He was abased in his kindred, some of them being sinners, adulterers, gentiles. Whereupon *S. Chrysostome* cries out, *O admirabilem natiuitatem*, O admirable natiuitie.

Math. 26.
Marke 35.

At

At the time of his birth, he had a stable, in stead of a stately Palace; a manger, in stead of a cradle; the company of beasts, in stead of humane and Angelicall attendance: So was he *parvulus etate, & paupertate*, little both in age and estate. In his infancy he was subiect to that painfull Sacrament of Circumcision, and pursued from place to place by the hand of persecution. His whole life was dedicated to paines and poverty. The open field was his house, the ground his bed, broyled fish his dyet; his iournies were laborious, his attendants men of meane qualitie. Thus did he beare our infirmities in his Incarnation.

2. Againe, in his tender compassion he carried our sorrowes. For, as S. Cyprian saith, *Majoris pondera participat, &c.* He that hath compassion on another, partakes in the burden of his sorrow. So did the Apostle when he said, *Who is weake,*
and

Augustin.

Luk. 2. 21.

Math. 2. 13.

2. In his compassion:
Cyprian de Lapsis.

2. Cor. 11. 23

Marke 8. 1.

Math. 8.

Math. 9.

Luke 10.

Luke 4. 18.

Augustin.

and I am not weake? who is offended and I burne not? And thus did our Sauour, in commiserating both the corporall, and spirituall infirmities of men. Those that wanted food, and were ready to faint, he pittied: those that were oppressed with sicknesse, or possessed with euill spirits he condoled: When he saw people as sheepe without a shepheard, He had compassion on them.

He is that good Samaritan, that had compassion on the wounded man, powred wine, and oyle into his wounds, and bound them vp: And therefore was he sent, that he should heale the broken hearted. If a man should see a Chirurgion making a plaister of his owne blood, for the curing of his patient, hee could not but wonder at it. And is not our Sauours compassion admirable, *Qui ex proprio, & pretioso sanguine*, Who of his owne pretious blood made a plaster to cure the wounds

wounds of our soules? *Suetonius* writes of that good Emperour *Vespasian*, *Iustis etiam supplicijs illachrymauit, & ingemuit*: He was so compassionate a Prince, that hee was wont to sigh and weepe, euen for them that were condignly punished. Diuers stories doe mention many famous in this kinde. But what is all the compassion of men, yea of Saints and Angels, but *gutta pusilla*, a little drop of water, to the maine Ocean of our Sauours compassion? He was troubled in the spirit for treacherous *Indas*; wept for carelesse Ierusalem, shed his blood for his enemies, prayed for his cruell persecutors.

Lastly, as our Sauour did beare our infirmities, and carry our sorrowes in his compassion, so especially in his Passion. What step did he take, what word did he speake, what place came he to, where he left not *Vestigia dolorum*, like the print

Sueton. in vita Vespas.

chryso.

John 13. 21.
Luke 19. 4.
Rom. 5. 8.
Luke 23. 34.

3. In his Passion.

Math. 26. 38.

Mark. 14. 34.

Math. 26. 39.

August. in
Psal. 100.

Luke 22. 43.

John 18. 12.

Luke 22. 48.

Math. 27. 30.

Marke 14. 64.

print of the nailes in his hands and
feete? When, in the garden of *Geth-
semane*, he desired the Disciples to
watch with him; he bare our infir-
mities, and when he complained,
that his soule was heauy vnto the
death, hee carried our sorrowes.
When he prayed, Father if it be
possible *let this cuppe passe*, (*Quid
illa vox nisi sonus infirmitatis no-
stra?*) then he bare our infirmities,
and when he had neede of an Angel
to comfort him, he carried our sor-
rowes. When he was bound, and
so led to *Annas* and *Caiphas*, hee
bare our infirmities, and when he
spake to *Iudas* in that mournefull
manner, *betrayest thou the Sonne of
man with a kisse*, he carried our sor-
rowes. When the souldiers strooke
him with their reedes, and scour-
ged him with their rods, he bare
our infirmities, and when he was
charged with blasphemie, which
his soule abhorred, he carried our
sorrowes.

sorrowes. When *Pilate*, shewing him in that pittifull plight, said, *Ecce homo*, Behold the man, *he bare our infirmities*, and when he heard that fearefull execration of the Iewes, *His blood be upon vs, and upon our children, he carried our sorrowes*. But if we follow him to Mount *Calvary*, there shall we see this prophecy most liuely accomplished. When his hands and his feet were pierced with the nailes, his side with the speare, & his head with the crowne of thornes; when the crosse was his bed, the crowne of thornes his pillow, gall and vineger his meate and drinke, scoffes and rayling his musicke, he bare our infirmities; and when like a forlorne man, forsaken, as it were, of God and man, he cryed out, *My God, my God, why hast thou forsaken me?* he both bare our infirmities, and carried our sorrowes. Here, his passion, and compassion met together, when his

D head

John 19.5.

Math. 27. 25.

Math. 27. 46.

Bernard. in
Cant. Sermon. 51.

head hanged downe to kisse vs, His armes stretched out to embrace vs, His blood gushed out to wash vs, His soule and body were offered vp in sacrifice for vs. *Per vulnera patebant viscera*, here through His side wounded with the speare, you might behold His bowels of compassion wounded with loue.

Application.

AN ingenuous reader cannot goe ouer some rare and admirable story, but it will worke his affections, in one kinde or another. Behold, the world neuer yeelded such a memorable and admirable story as this; It must needs be therefore our stupendious dulnesse, if it doe not affect vs.

First, who can consider these things without admiration? Here is that, which may make both Saints and Angels to wonder, that one,

one, who in his humane nature was descended of the blood royall of *Iuda*, and in his diuine, was Lord of heauen and earth, should be thus deiected & abased, and for whom?

Pro vernaculo, imò pro vermiculo.

For vs, who were the bond-flaues of sin and Satan, wormes and no

men. *What is man O Lord that thou art so mindfull of him, or the Sonne*

of man that thou shouldest so regard him? They that saw our Sauours

miracles, wondred, saying, *Who is this, that both windes and sea obey*

him? But there was no such cause to wonder at his actions of power:

But rather, that he, who *had all power giuen him in heauen and earth,*

should be subiect to weakenesse; and that by his infirmities and for-

rowes, he should obtaine a glorious victory, it is *dauidus rex*, beyond

admiration.

Againe, this story must needs yeeld comfort to a Christian heart.

D 2

For

*Bernard. de
quadrup. de-
bito.*

Psal. 8.

Math. 8. 21.

Math. 28. 18.

For he bare these infirmities, and carried these sorrowes for our sake, for our good; as it followeth in the next verse; *He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed.* Some write of the Pelican, that, her yong ones being dead, she bathes them in her blood, and so restores them to life. How true that is, I know not: but sure I am, that as *S. Hierome* saith, *Christus suo vulnere nostra vulnera curauit.* Christs wounds haue cured ours. For so saith the Prophet, *By his stripes we are healed*; his infirmities and weakenesse are our strength; his sorrowes our ioy, our comfort. He that bare our infirmities, and carried our sorrowes, pitties vs, when infirmities or sorrowes doe seaze vpon vs. *Luctatur in nobis*, he wrestles for vs, with vs, in vs. He takes to heart the afflictions of his Church, and, as though

Verse 5.

Cyprian Epi. 9.

though he were wounded thorow
her sides, he cries out, *Saul, Saul, why
persecutest thou me?* He is sensible
of our afflictions; For we have not
a high Priest, which cannot be touched
with feeling of our infirmities; He
might say, *Non ignara mali miseris
succurrere disco.* For so saith the
Apostle, *In that Christ himselfe hath
suffered, being tempted, he is able to
succour them that are tempted,* Hebr.
2. 18.

Againe, who can read this Storie
without indignation towards the
Iewes, the cruell Actors in this
dolefull Tragedie? He shed teares
of pittie for them: they like pittileffe
wretches shed his precious blood.
He turned their water into wine:
they turned his wine into gall and
vineger. He had an *Ignosce* for them:
they a *Crucifige* for him. He gaue
health to their sicke, life to their
dead: they, in stead of requitall, took
away his life, and put him to death.

Act. 9. 4.

Heb. 4. 15.

Forgive them
Bern. Ser. 4.
Hebd panos.

Ier. 2. 12.

May not I say in the Prophets wordes, *O ye heauens be astonied at this, be affraide and vterly confounded?*

Zach. 12. 10.

Againe, who can read this Storie of our Sauours passion, without compassion towards him? *They shall looke vpon him, whom they haue pierced, and they shall lament for him,* saith the Prophet. Can a man behold, or heare, that his honourable friend hath been buffeted, scourged, and put to extreme tortures for his sake, and not be touched with compassion? Shall we be like the Priest, and the Leuite, that passed by the wounded man without pittie? Shall we say with those wretches, concerning the shedding of our Sauours innocent blood, *Quid ad nos*, What is that to vs? Then may he verie iustly take vp that exhortation, in the Lamentations of Ieremie, *Haue you no regard all you that passe by the way? Behold, was there euer sorrow* like

Luke 10. 31.

Mat. 27. 4.

Lam. 1. 12.

like my sorrow?

Thus farre, euen a meere naturall man may be mooued, and affected with this Storie; he may be stirred vp to admiration, entertaine consolation, be moued to indignation, touched with compassion, & when he hath done all this, he hath but viewed the couer of the Booke. There are other effects, which the meditation of this Storie must worke vpon our affections, and in our actions.

I This dolefull Storie must strike our hearts with compunction, without which we cannot haue sound consolation. When the tender hearted women of Ierusalem bewailed and lamented our Sauour, as he went to be crucified, he said vnto them, *Daughters of Ierusalem, weepe not for me, but weepe for your selues, and for your children.* So should we bewaile our sinfull condition, the cause of our Sauours infirmities

Luk. 23. 28.

Luk. 23. 48.

Luk. 18. 3.

Chrysost. de
Passio. Hom. 5.

Gal. 5. 24.

Orig. Hom. 2. in
Leuit.

and sorrowes. We should, with those good people that saw his passion, strike our breasts, and say with the Publican, *God be mercifull to me a sinner.* For *In spinis illis eum peccata nostra pungebant*, Our finnes did pierce him in the Crowne of Thornes; and is it not reason, that our hearts should be pierced with remorse for our finnes?

It is not the weeping ouer a Crucifixe, that Christ requires at our hands, but rather that *we be crucified with him*, as the Apostle speakes, *Gal. 2. 20.* that is, as he interprets himselfe, that *we crucifie the affections of the flesh, with the lustes thereof.* *Pro te Dei filius ingulatus est, & iterum te peccare delectat?* The Son of God was wounded for thee, and canst thou yet delight in sinne? He hath borne a heauie burthen of infirmities, and sorrowes, and shall we load him with new burthens? God forbid. For what were this, but with
the

the Souldier to strike him to the heart, and, as much as in vs lies, to crucifie him againe? The serious meditation of Christs passion, if we be not gracelesse, will be a restraint of sinne.

Heb. 6.

2 Againe, as the Storie calls for our compunction, so doth it for our sanctification. *Hæc omnia ille pro te, tu nihil pro illo*, saith Saint *Augustin*? Hath Christ done, and indured all this for thee, and wilt thou doe nothing for him? This were odious ingratitude. Take my yoke vpon you, saith Christ, *Mat. 11*. And it is verie reasonable, that as he hath taken the yoke and burthen of punishment from our shoulders, so we should willingly carie the burthen of obedience; especially if we consider the difference of these burthens. Ours laid vpon him was verie ponderous, yea so heauie it was, that it made him sweat vnder it. His is light as it is in the 11 of *Mathew*,
yea,

*August. de
Pastore. cap. 5.*

Mat. 11. 33.

Psal. 119. 32.

Psal. 40. 7.

Barn. parn. ser.
serm. 11.

Yea, so light, that a man, whose heart is sanctified, may *runne* vnder it. And wee must take vp Christs burthen willingly, & beare it cheerfully, as he did ours. That we may say with him, *In the volume of thy booke it is written of me, that I should doe thy will, I will doe it with all my heart.*

3. Againe, if it please God to lay vpon vs the burden of infirmities, sorrowes, sicknesse, this may teach vs patience. *Prius bibit potionem, quam parauit suis.* Christ hath begun to vs in the cup of sorrowes, and shall we think much to pledge him? His *παθήματα* should be our *παθήματα*, his patience in his passion must bee our instruction. And indeed, when we are oppressed with sorrow, smitten with paine, or cast vpon the bed of our sicknesse, what meditation comparable to this, to lighten the burden of infirmities, and sorrowes, and to sweeten the bitternesse of paine

paine and anguish? Did my blessed Sauour, who was holy and innocent, indure such intollerable torments for my sake? And shall I repine, or be impatient, when it pleaseth God to afflict me? What are my greatest afflictions to the paines of his passion? The time will come when paines or sicknesse are vpon vs, that we shall need this Cordiall, it shall be our happinesse to haue it in a readinesse.

To conclude, hath Christ borne our infirmities, and carried our sorrowes? This must presse vpon vs the Apostles exhortation, *Bear ye one anothers burthens*. For Christ is to vs both *speculum patiendi*, & *compatiendi*, a looking-glasse and spectacle of Patience & compassion. If we cannot cure, yet we should condole the miseries and infirmities of others. Thus did *Samuel* bemoane the reiection of *Saul*. Thus did *S. Paul* bewaile the casting away of the

Gal. 6. 2.

Bernard.

1. Sam. 15. 35.

Rom. 9. 2.

Phil. 3. 18.

Colos. 3. 13.

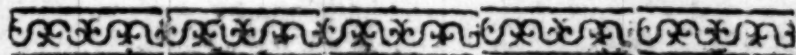
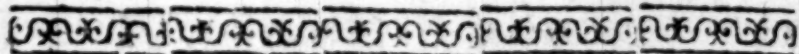
the Iewes. And when he saw some walking in the way of damnation, hee could not speake of it without teares. So let vs (as the Apostle exhorts) *put on the bowels of compassion*; that so we may shew our selues liuely members of our mercifull head Christ Iesus.

Thus, if the meditation of our Saviours bearing our infirmities and sorrowes, doe worke in vs the grace of compunction, of sanctification, of obedience, patience, and compassion; then haue wee read it, heard it effectually: and we shall one day reape the fruit thereof most comfortably, when Christ shall returne, not subiect to infirmities and sorrows, but cloathed with maiesty and glory, and shall giue vs possession of that blessed habitation, where *all teares shall be wiped from our eyes*, and wee instead of sorrow and infirmity, shall enioy eternall ioy and felicity. Which the Lord
for

Non in infirmitate, sed in gloria & maiestate. Bern. de Advent. Ser. 6.

Reuel. 21. 4.

for his mercies sake, and for our Sa-
uiours sake grant vs ; to whom with
the Holy Ghost, all honour and
glory, maiesty and domini-
on, be rendred and as-
cribed for euer-
more. *A-*
men.



A CHECKE
TO
CVRIOSITY;
AND
The safest Service.

TWO SERMONS preached at
WHITEHALL, the one the 5.
of *May*, the other the 12.
1622.

B Y
IOHNN DENISON Doctor of Diuini-
ty, and one of his Maiesties
Chaplaines.

LONDON,
Printed by IOHNN LEGATT, and are to
be sold by *Iohn Budge*, at the signe of
the Greene Dragon in *Pauls*
Church-yard. 1624.

A CHECK

TO

CURIOUSITY

AND

The *Life of* *James*

Two Sermons preached at

WINTERHALL, the one the 12.
of May, the other the 13.

1633.

B. Y.

John Denton Doctor of Divi-
nity, and one of his Majesties
Chaplains

LONDON,

Printed by Iohn Lea-
ward, at the signe of
the Greene Dragon in Parke
Church-yard. 1634.



A
CHECKE
TO
CVRIOSITY.

IOHN. 21. 22.

*If I will that he tarry till I come, what
is that to thee? follow thou me.*



Here was extraordinary
intercourse of loue and
familiarity betweene
Peter, a pillar of the
Church, and *Iohn* the
beloued Disciple.

By him, *Peter* enquired concer-
ning the Traitour. By his meanes
hee got into the high Priests Hall.

E

With

With him, he ran to the Sepulchre.
And by him he knew Christ at the
sea of *Tiberias*.

Therefore when our Sauour had
told *Peter* by an Allegory, that hee
should be subiect to martyrdom; *Peter*
demanded of our Sauour
what *Iohn* should doe? To whom
our Sauour answerd in these words
that I haue read, *If I will that he tar-*
ry till I come, &c.

*Corrigit, &
dirigit.*

In which I ob- } *Reprehension,*
serue Christs } and his
 } *Iniunction.*

His *Reprehension* in these words,
If I will that he tarry till I come, what
is that to thee?

His *Iniunction* in these, *Follow*
thou me.

In the *Reprehension* I note foure
particulars;

1. The soueraignty of Christs
will, opposed to *Peters* curiositie, *If*
I will.

2. Christs will applied to an
object,

object, *Iohns* tarrying, *If I will that he tarry.*

3. *Iohns* tarrying limited with a circumstance of time; *Till I come.*

4. *Peters quid*, checked with another *quid*, *what is that to thee?*

Of these points briefly, and in order.

If I will.

1. **T**He vulgar Latine hath *sic volo, so I will*, but I may truly say, that that translation is sick. And I cannot but wonder at the Rhemists, who tie themselves so strictly to the same, that they swallow even the grosse errors of ignorant scribes. For they translate it, *so I will*. But the learned Papists in translating these words, doe generally correct and censure the vulgar Latine. *Tollet* giues two reasons why it should be *si*, not *sic*, that is, it is *scilicet*, *if*, in the Greeke. And hee might with

Notat. in
Bibl.

*Mald. Omnes
ferè latinos ce-
dices contami-
navit. And
addes, It is so
in all Greeke
Copies, yea,
that famous
one in the
Vatican.
Iansen. Concor.
cap. 148.*

For, as I re-
member, he
hath left in
his edition e-
uertit domum,
for euerit.
Luke 15.8.

Sa (another Iesuite) haue said it is
so likewise in the Syriacke.

2. If our Sauour had said *sic, so*
I will haue him remaine, the questi-
on had beene answered, and no fur-
ther doubt had remained concer-
ning his words. *Maldonat* saith,
That reading hath corrupted almost
all Latine bookes. And *Arboreus*,
a Doctor of *Paris*, speakes yet more
freely, *The vulgar* (saith he) *is harsh,*
vnconth, vnfaoury. Yea, the case
is so cleare, that *Iansenius* saith, *Hee*
is peeuish that will contend for the
vulgar translation. Onely *Michael*
the Master of the Popes Palace, will
haue it to be *sic, so*, because it is so
in the *Missall* corrected by *Pius*
Quintus. But the reason is weake:
for *Sixtus Quintus*, albeit hee tooke
as great paines in correcting the vul-
gar Latine, as *Pius* did in correcting
the *Missall*, hath left some places of
the house to be swept by others.
Caietan (with whom *Bellarmino* also
agreeth)

agreeth) sayes reasonably, *The Text should not be changed for the ancient errors of ignorant writers.*

Bellarmin. de
verbo Dei lib.
2. cap. 11.

But if any will contend for this ancient vulgar error, let him abound in his owne sense. We will proceed to the Soueraigntie of Christs will.
If I will.

The soueraigntie of Christs will.

NOW Christ is to be considered as God and man. As man, *he came not to seeke his owne will, but the will of the Father, who sent him.* But as God, he hath a diuine will, and the same is either secret or reuealed. His secret will is his eternall purpose and decree concerning all things.

Iohn 5. 30.

This his secret will is *absolute*, without dependance: he may will or nill whatsoeuer pleaseth him. It is *omnipotent* without resistance; for *who hath resisted his will?* it is *free*

Rom. 9. 19.

Rom. 9. 15.

Dan. 4. 32.

In maximis,
minimis, &
contingentibus.

Math. 10. 29.

Isai. 46. 10.

without coaction; For *he will haue mercy on whom he will haue mercy.* It is *uniuersall* without limitation; For *he beares rule, not only in the army of heauen, and the inhabitants of the earth,* but so, that *a sparrow cannot fall on the ground without his will.* It is exact without errors, as being a most perfect rule of righteousness. It cannot properly be said, he wils it because it is good: but rather, it is good because he wils it. In a word, it is constant without altering, neither men, nor angels, nor deuils (notwithstanding the deuillish positions of *Vorstius*) can change it. They may sooner remoue the earth from her center, or stay the motion of the heauens, then alter it. *My Counsell shall stand, saith the Lord.*

Now the reuealed will of Christ is that perfect rule of righteousness contained in the holy Scriptures. And to both these we must submit our selues, but differently; to the one

one *patiendo*, in being content with that which God doth: to the other *faciendo*, in doing what he commands. For these two wils, are like two streames rising out of one head, the one running aboue, the other vnder the ground, and both falling into the Ocean of Gods glorie.

The secret will, we must not be too busie with, as some are in their desperate disputes about Predestination. For *Secret things belong to the Lord. Voluntas Dei non discutienda, sed patienda*; This will of God is not to be searched, but to be suffered, saith S. Hierome. And this was *Peters* fault: He was too inquisitiue after that which was locked vp in our Sauours brest, and was therefore iustly checked. Yet euen to this will we must subscribe in suffering patiently, and entertaining thankfully whatsoeuer it pleaseth the Lord to doe. As *Ely*, when

Deut. 29. 29.
Hieron. lib. 2.
aduers. Pelag

1. Sam. 3. 18.

2. Sam. 15.
25.

Math. 26. 42.

he had heard that dolefull doome denounced by God against his house, said, *It is the Lord, let him doe what seemeth him good.* Thus King David, when he went forth against Absolon, (not knowing what might be the issue of that warre,) set vp his rest. *If I shall finde fauour in the eyes of the Lord, he will bring me againe and shew mee both the Arke and the Tabernacle thereof: But if he thus say, I haue no delight in thee, Behold here am I, let him doe to me as seemeth good in his eyes.* And our blessed Sauour, when he was in the greatest agony that euer seized on the soule of man, and dranke the bitterest cuppe that euer was tasted, submitted himselfe in this manner: *O Father, If this cuppe cannot passe, except I drinke it, thy will be done.*

Againe, as we must submit our selues to the secret will of Christ in suffering what he inflicts; so must we to the reuealed, in doing what he

he commands. And as it shall bee our wisdom to know this reuealed will of God (according to that in the 5. to the Ephesians: *Bee not vnwise, but vnderstand what the will of the Lord is*) so shall it be our happinesse to doe it, as our Sauiour saith in the 13. of Iohn. *If you know these things, blessed are you if you doe them.*

Ephes. 5. 17.

Ioh. 13. 17.

This reuealed will is called *the voyce of God*, 2. Sam. 15. 22. And that very fitly: For as the echo resounds to the vnice, so must we, both in our affections and actions, be answerable to the will of God. In our affections, as when the Lord said to *Dauid: Seeke my face, Dauids heart answered like an echo, Lord I will seeke thy face.* In our actions like *Noah, Who did according to all that God commanded him, euen so did he.* And this we shall the more readily doe, if we consider the corrupt current of our owne wils, and the absolute per-

Psal. 27. 8.

Gen. 6. 22.

perfection of Almighty Gods.

That is a most arrogant Romish Extrauagant, which yeelds that so-
ueraintie to the Pope, that belongs
only to God, *In his quæ uellent, ijs
esse pro lege voluntatem.* Though the
Popes be ignorant, or dissolute, and
stand for a law. And their actions,
though neuer so absurd or impious,
are not subiect to controule, that a
man should say, *Domine cur hoc fa-
cis*, Sir why doe you thus? But a-
vaunt to this *Luciferian* arrogancie;
it is the will of God to which wee
must thus necessarily, and absolute-
ly subscribe. And the more prompt
our obedience, the more doe we re-
semble the holy Angels. For *with
the blessed Angels*, Gods will is a law
in the Court of heauen, as S. Austin
saith. And their *elogium* is in the
103. Psalme; *Ye Angels that doe his
commandement, in obeying the voyce
of his word.* Yea herein we shall imi-
tate our blessed Sauour, who in his
passion

*In celesti An-
gelorum curia
Dei voluntas
Lex est. August
de Ciuitat. Dei.
2. 19.
Psal. 103. 20.*

passion prayed; *Not as I will, but as thou wilt*: And in his actions accounted it *his meate and drinke to doe the will of his Father*. And if we thus ioyne with our blessed Saviour and his holy Angels in will and affection, we shall hereafter be ioyned with them in a blessed habitation; according to that of our Saviour, in the 7. of Matthew. *He shall enter into the kingdome of heauen, that doth the will of my Father which is in heauen.*

Math. 26. 39.

Ioh. 4. 34.

Math. 7. 21.

Christs will applied to an object.

2. **I**F *I will that he tarry*. This tarrying hath not reference to *Iohns* tarrying in the place where he was, but his remaining in the state of life which he enjoyed; as the same phrase is elsewhere vsed. *Peter* vnderstood by our Saviours words that he must die by the hand of violence, and he would know whether the

εξ ὧν πλείους μένουσιν.

1. Cor. 15. 6.
Whereof many remaine.

Iob. 14. 1.

the thread of *Iohns* life should be cut off in that manner. But our Sauiour intimates the contrary, saying, if *I will that he tarry*; that is, If I will that hee remaine aliue. In which manner of speech he sets forth the vanitie of this present life, as being transitory, and only a temporary tarrying. And so doth *Iob* speake of it. *Man that is borne of a woman is of short continuance, he shootes vp like a flower, and is cut downe, he vanisheth like a shadow, and continueth not.* And if there be any continuing, it is limited with a *Donec*.

Heb. 13. 14.

1 Chron. 29.
15.

We are all tenants at will. And this world is to vs but *diuerticulum*, an Inne to hoste at, not a settled habitation to rest at: as euen the heathen haue called it. *Hic non habemus permanentem ciuitatem*: Here wee haue no abiding Citie. This did king *Dauid* acknowledge ingenuously, in the height of his honour and happinesse. *Wee are strangers* (saith

(saith he) and sojourners, our daies are as a shadow, there is no abiding. Some tarry here but a while, like Davids infant, that dyed the seauenth day; some not so long. *Nec dum introitus, iam exitus*, as S. Hierome saies; they liue not to enioy the light whilest the snuffe of a candle makes an abortiue birth. Some liue longer, like the Shunamites childe. Some till they haue attained to their full strength, and *their bones are full of marrow*, Some euen to a decrepit estate, like old *Barzillai*. Yet he that tarryeth longest (of which there are fewest) hath but a time of tarrying. Though Comets differ from one another in brightnesse, and some shine longer then others, yet at last they all vanish: So, albeit in the firmament of this present world, some attaine to higher degrees of honour, and some liue longer then others, yet there is a vanishing of both. *The fashion of this world passeth*

2 Sam. 12. 18.

Pliny.

2 Reg. 4.

Iob 21. 23.

2 Sam. 19.

1. Cor. 7. 31.

*Platina in
vita Felicis.
2.*

Rom. 8. 22.

*Aul. Gell. Noct.
Attic. 11. 2.*

seth away, saith the Apostle. Therefore when *Constantius* the Emperour asked *Hormisda* the famous Architect, what hee thought of *Rome*, it being such a goodly Citie, he returned him little more then this answer: *Didici quoque ibi homines mori*, This I haue obserued, that men die there as well as in other places.

Euerie sublunarie creature grones under the bondage of corruption, and hath some thing in it, that works the decay of it. The Yron hath rust, the tree the worme, the cāker; & so hath man his depraued humours, besides those externall accidents which abreuiate his daies. *This life is a continuall consumption.* Therefore *Marcus Cato* was wont to compare a man to Yron, *Si exerceas conteritur*, If you vse it, you wast it: if not, yet the rust consumes it. And I may say with that deuout Father, *Dum vobis hodie loquor*, Euen this day whilest I am

am speaking to you, the Lampe of my life wasteth, and whether I shall tarie to finish what I haue prepared I know not. Oh how great is the folly of these, who would build them euerlasting habitations in this vale of miserie; *And thinke their houses shall continue for euer, & from generation to generation?* Behold the Psalmists censure: *This their way uttereth their foolishnesse. Per inanem sollicitudinem in aliena migrant secula, non profutura, imo nec futura.* Their care extendes to other ages, which shall neither yeeld benefit, no, nor being. The yeeres they reckon of, are like the Philosophers *Annus maximus*, which one verie iustly calls *Maximam stultitiam*. As that rich man, *Luk. 12.* did, who said to himselfe, *Soule thou hast goods in store for many yeeres*, and therefore receaued that iust answer by the celestiall Oracle, *Thou foole, this night shall they take away thy Soule.*

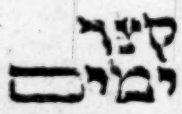
Mens

Psalm. 49. 11.

Bern. de consider. ad Eugen. lib. 2.

The great yeere.

The great folly. Zanch. Luk, 12. 19.

*Aug in Ps 53.**Ps. 90. 12.*
*Iob 14. 1.**Basil. Hexam.
Hom. 5.**Eccl. 1. 4.*

Mens hope of long life is *Flaxa* & *falsa*, false and floting, as *S. Augu-*
stin said. Therefore *Moses* prayed,
Teach vs oh Lord to number our
daies, that we may apply our hearts
unto wisdom. And how should we
 number them? Not like that foolish
 Arithmetician, the rich man, by
 many yeeres; but as *Iob* doth (ac-
 cording to the words in the Origi-
 nall) by a few short daies. Why
 should any one make reckoning of
 this tarying; when as *Vna nox, una*
febris, una pleuritis, One nights sick-
 nesse, one poore feuer, or pleurisie
 may end this life? *One generation*
passeth, and another succeedeth, as *So-*
lomon saith. How many carcases of
 demolished Cities may we see,
 wherein multitudes of people inha-
 bited? How many worlds of peo-
 ple, hauing taried here for a while,
 are swept away by death, like the
 gathering Hoste of *Dan*? What
 greater folly therefore, then to be
 prodigall

prodigall in measuring that time which is not in our disposing? How much better shall we doe? How much happier shall we be, if we be carefull to employ our pittance fruitfully, to the glorie of God, and the furtherance of our happie accompt in the day of the Lord?

The Heathen Philosopher verie worthily taxed this folly, that *Most men desire to liue long, few haue care to liue well*; *Cum omnibus contingat bene viuere, nulli diu*; When it is in euerie mans power to liue well, but in no mans to liue long. A good man may desire to liue long, but it must be, that he may doe good. For therefore indeed (saith *Chrysostome*) *Deus facit viuere vt illi viuamus*, Our liues are giuen vs of God, that they should be spent in his seruice, and to his glorie: Otherwise our *Morari*, our tarying, is but a *Morari* with a long syllable as *Nero* spake in *Suetonius*, Our daies are spent foolishly

Seneca Epi. 22.

Vt aliquid efficiat quod vita dignum sit. Lactan. de Opif. Dei cap. 4.

Suet. in Neron. cap. 33.

F

lishly

2. Cor. 5. 1.

1. Cor. 15. 24.

Heb. 12. 28.

Luk. 16. 9.

1. Thes. 4. 17.

Psal. 16.

lishly, and shall end *miserably*. To conclude this point; Forasmuch as here is no long tarying, why should we dote vpon this transitorie life? *Is here no abiding Citie?* Let vs looke for one to come, Heb. 13. Shall these earthly tabernacles of ours be destroyed? Let vs desire that building, which is eternall in the Heauens. Will the time come that all earthly Kingdomes shall haue their periods, and Christ himselfe deliuer vp his Kingdome to the Father? Let vs then aspire to that heavenly Kingdome, that can neuer be shaken. Here indeed is *τὸ μένεν*, a tarying, but it is with a *donec*, for a short time; but there are *μοναί*, constant mansions, as our Saviour speakes, *Ioh. 14. 1.* Yea *αἰώνιος σκηναί*, everlasting habitations. There *παντοτε σὺν κυρίῳ*, we shall euer be with the Lord; in whose presence is the fulnesse of ioy, and at whose right hand are pleasures for euermore. And (that I may end this point

*De ciuitate Dei
lib. 22. cap. 30.*

point with S. *Augustins* words)
Quis alius noster est finis, nisi perue-
nire ad regnum, cuius nullus est finis?

To what end doe we liue, but, that
after our tarying here, we may
come to that Kingdome that shall
neuer end ?

Iohns tarying limited.

3. **T**ill I come. I may say for the
meaning of these words,
Quot homines tot sententia, So many
men, so many seuerall opinions.
Some by this *donec, till I come*, vn-
derstand Christs comming at the
end of the world. And that hath
beene the ground of a vulgar, but
senselesse error; Namely, that *Iohn*
the *Euangelist* is yet aliue, whereas
he dyed in peace, the 98 yeere of
his life at Ephesus. Yea some there
haue beene, who, vnder the colour
of this exposition, haue taken vpon
them the person of S. *Iohn*; As that

Beda de tēpore.

*Beza refert
Annot. in
Ioh. 21.*

*August. in Ioh.
trac. 46.*

Exod. 25. 20.

late Impostor of France did, and was therefore iustly burned at Toulouse. Some vnderstand it of Christs comming to *Iohn*, by summoning him to his death; which if it be meant of death in generall, without any difference between the manner and meanes of such death, must needs be a groundlesse construction. For so Christ came to all his Disciples, whereas this comming implies something more then ordinarie. Diuers other conceites there are concerning this comming of Christ, which are not worthy the repeating, much lesse the refuting. I may say of this question, as *S. Augustine* speakes vpon the like; *I will in this deepe question deliuer what to me seemes right, reseruing to euerie one what likes him best.*

Now for clearing of this place other Scriptures will yeeld vs light. They are like the Cherubims, *that looked one on another, Exod. 25.* And *those*

those that had their wings ioyned one in another, Ezech. 1. They are like so many sweet Instruments according in one note of truth.

Ezech. 1. 9.

S. Bernard hath a distinction of a threefold comming of Christ mentioned in the Scriptures; The first, *ad homines*, to men, in his incarnation; The second, *in homines*, into men, at their conuersion; The third, *contra homines*, against men, at the worlds dissolution. The first of these was in *infirmities*, the second in *power and spirit*, the third shall be in *maiestie and glorie*. Now two of these are his comming in person, that is at his Incarnation, & the day of Iudgment; the third is his comming in power, that is his powerfull worke in the promulgation of the Gospel, and the conuersion of sinners; And of this his third comming our Sauiour speakes to Peter.

Bernard. de
Aduent. ser. 3.

That place in the sixteenth of Saint Mathew, is, in my opinion, a
F 3 liuely

Mat. 16. 18.

Mat. 10. 7. &
12. 28.

2 Pet. 1. 16.

liuely parallell to this. *Verely, there are some standing here, which shall not tast of death, till they haue seene the Son of Man come in his Kingdome.* For what is this, *he shall tarie, but that, he shall not tast of death?* What is this *Donec*, till I come, but that *comming of the Son of Man in his Kingdome?* And what is that Kingdome, but the powerfull effects of the Gospel? as it is in the same Euangelist, where our Sauour saith *The Kingdome of God is come to you.* As the Apostle Peter also explaines it, *We opened to you the power and comming* (that is the powerfull comming) *of our Lord Iesus Christ.* True it is, that then Christ came powerfully in his Doctrine and Myracles; But afterwards more powerfully, and plentifully in the Ministerie of the Apostles, as will be euident, if we consider these three circumstances

I. The first is the effusion of gifts
poured

poured out vpon the Apostles at the feast of Pentecost. For then they were indued with power from on high. Euen cloathed with the Spirit of power, as it is said of Gideon in the sixt of the Iudges. They had the power of signes and wonders. They had that powerful Apostolicall rod, wherewith Saint Peter strooke Ananias the dissembler, and Paul Elymas the forcerer.

2. The ample promulgation of the Gospel. For as Noes sonnes dispersed themselves for the peopling of a new world; so did the Apostles for the planting of a new word. *Eusebius* writes, that about the end of *Tyberius* raigne, the Gospel through Gods gracious blessing, *Orbi vniuerso velut solaris quidam radius illuxit*, Did shine like a bright Sun-beame to all the world. Saint Paul caused the Gospel to sound out from *Ierusalem* to *Ithyricum*. And if one Apostle did so much in one part

Act. 2. 33.

εξέχεε.

Luke 24. 49.

ενδύσασθε.

2. Iudg. 6. 34.

לְבַשׁ

Rom. 15. 19.

Acts 5. 7.

Act. 13. 11.

Euseb. hist.

Eccles. 2 3.

Rom. 15. 18.

Chrysostome.

Rom. 10. 18.

Math. 10. 23.

Iohn 21. 11.

Acts 2. 41.

Euseb. quo
supra.

of the world, what may we thinke of all the rest? Surely that which we reade in the tenth of the Romanes, *Their sound went forth to all the earth, and their words to the end of the world*, and that propheticall promise was now fulfilled; *Yee shall not goe over all the Cities of Israel, till the Sonne of man be come.*

3. The effectuall and happie conuersion of the world, by that ministry of the Apostles, was very wonderfull. *Peters draught was great, when he tooke 153. fishes*; But that greater, when, being made a fisher of men, *He in one day conuer- ted 3000. sonles.* Now the Curtaines of the Church were spread out, and her tents enlarged exceedingly. So that whereas shee was before like *Gideons* fleece, she became now like *Gideons* floore, enlarged and watered abundantly with the dew of the Gospel. Insomuch that as *Eusebius* writes, *many Cities and Villages,*
were

were veluti referta frugum area, as it were threshing floores full of corne. Now, if the Gospel flourished, and the Church increased thus in the daies of *Tiberius*, how much more in the daies of *Traian*, which was 60. yeares after, All which Saint *Iohn* tarried to see? Thus in respect of the powerfull gifts of the spirit, the ample promulgation of the Gospel, and the wonderfull conversion of the world, we may well say that Christ Iesus then came, and came in his kingdome, his scepter being so gloriously aduanced.

BAYON. rom. I.
ad annum 69.
nu. 34.

But it concernes vs much, by way of application, to consider more thoroughly of this comming in *homines*, into men.

The comming of our blessed Sauiour at the time of his birth, was apparant. For, *The word was made flesh, and dwelt among vs, (and men saw the glory thereof, as the glory of the only begotten Son of the Father)*
full

Iohn I. I4.

2 Theff. 1. 8.

full of grace and truth. And such will his comming to iudgement be: For *he will come in flaming fire, and render vengeance to the ignorant, and disobedient.*

Bernard de
Aduent. Ser. 3.

Rom. 8. 9.

Bernard ibid.

Those two commings of Christ are manifest, and of them men are sensible; But this middle comming is *Ocultus & spiritualis*, Secret and spirituall, and few are truly apprehensue of it. Yet they only shall haue comfort of his comming in infirmitie, and at his comming in glory, who haue experience of his comming in grace. For *if any man hath not the Spirit of Christ, the same is none of his. Aduentus iste medius est via per quam veniatur ad ultimum*: This middle comming is the way by the which we come happily to the last.

Reuel. 3. 20.

Behold (saith Christ) I stand at the doore, and knocke. He stands at the doore of mens hearts, and knockes with two especiall hammers, the Mini-

Ministry of the word, and the motions of his blessed spirit, but is oft neglected, repelled. As it is said of his comming in person, *He came amongst his owne, but his owne receiued him not*: so is it true of his comming in power, that hee comes to many by outward meanes, to whom he comes not by effectuall grace. Therefore it is necessary to examine how Christ is come to vs. Yea euery one should, in this case, be *Curiosus explorator*, A curious and diligent examiner (as Saint Bernard speakes.) According to that of the Apostle, *Prooue your selues, examine your selues, know you not that Christ is in you, except you be reprobates?* Euery one will acknowledge, that in him we liue, and mooue, and haue our being: But then only are we happy, when we can say, that *Christ liues in vs*. Therefore, as Saint Paul prayes, that *he may know the vertue of Christs resurrection*; so we should pray,

Ioh. 1. 11.

Bernardus
Cant. Serm. 74.

2. Cor. 13. 5.

Acts 17. 28.

Gal. 2. 20.

Eph. 3. 20.

pray, that we may know the power of this his comming.

Bernard. quo
supra.

Bernard.
Potentia pec-
cati imminuta,
&c. Chrysost.
Orat. 8.
Reu. I. 16.
Heb. 4. 12.

But *Vnde adesse norim?* saith S. Bernard, How shall I know that he is come? And surely this is a worthy, and waightie question. For resolution whereof, we are to take notice, that where Christ comes, he comes as a *Conquerour*. There will be *fuga vitiorum*, Sinne will be put to flight: At least the strength of sinne will be abated, and the power of Satan quelled. For Christ hath his *two edged sword*, which is liuely and mightie in operation, and those weapons, that can cast downe the strongest holds. Where he comes in spirit, and power, Satans forts and bariquadoes must needs be battered. Can Dagon stand before the Arke? or Belial before Christ? Those therefore that finde in themselves the power of sinne abated, may conclude with comfort, that Christ is come. And contrarily, where

where the forts of Satan stand vn-battered, and the force of sinne remains, Christ is not come effectually.

Againe, where Christ comes powerfully as a Conquerour, hee makes his residence graciously as a King, *Ve nos ei subiiciamur*, That we, as good subiects, may serue and obey him. He will not suffer sinne to raigne, where he hath his residence. So saith the Apostle, *Sinne shall not haue dominion over you, for you are not under the law, but under grace.* We cannot be totally free from sin, whilest we liue in this vale of misery; but, if Christ be in vs, he will suppress the power of it. For, can a rebell stand before the face of a potent Prince? Where Christ raignes as King, his subiects will be ready to be ruled by his scepter, and they stand in awe of his sword of Iustice. A good subiect will take heed to the mouth of the King. And
can

*Nazianz de
spl. Oras. 5.*

Rom. 6. 14.

Eccles. 9. 2.

Psalme 2. 3.

Luke 19. 27.

Augustine
Hom. 42.

Luke 17. 21.

can he be a good subiect to Christ, the King of Kings, which will not bee guided by his word? Those therefore that say in their hearts, *Let vs breake their bonds asunder, and cast away their cords from vs*, doe shew themselves, not subiects, but rebels: They haue not yet entertained Christ; and their doome is fearefull, as it is pronounced, *Luke 19. Those mine enemies, which would not that I should raigne ouer them, bring them, and slay them before my face.* We pray daily, Thy kingdome come, *Et veniet si volumus*: It will come, if we our selues be willing; If we be contented to be ruled by the spirit of Christ, directed by his word, and tender vnto him the homage of cheerefull obedience, then is this King of glory come gratioufly to vs, and *the kingdome of God is within vs.*

Againe, where Christ comes effectually, he comes as a gracious benefactor,

nefactor, *He comes not empty handed.*
Quid est venire, nisi gratiam suam
nobis conferre? What is this com-
 ming of Christ to vs, but the con-
 ferring of his grace? *And his grace*
in vs will not be in vaine, but will
 stirre vs vp to the practise of all holy
 duties. *Si Christus in corde sit, nobis*
diem facit, If Christ be entertained
 into our hearts, he, being *Sol iusti-*
tiae, the *Sunne of righteousness,* will
 expell the darknesse of error, and
 cause the light of knowledge to
 shine into our soules. For, *he came*
to giue light to them that sit in dark-
nesse, and to guide our feet into the
way of peace. Hee is the Prince of
 peace, *and through him we haue peace*
with God. If our soules bee woun-
 ded with remorse, he brings his cor-
 dialls to comfort vs, and his suppling
 balmes to cure vs. He is *magister*
medicorum, the great Physition, and
 pittifull Chyrurgion. His cures are
 strange, he heales the broken hear-
 ted:

Bern. in Cant.
 serm. 74.

August. de
 Trinit. & v-
 nit. cap. 11.

I Cor. 15. 10.

Orig in Rom.
 14.

Mal. 4 2.

Luke 1. 78.

Rom. 5. 1.

Hieron. in Ec-
 cles. 7.

Orig. in Leuit.
hom. 8.

Bern. in Cant.
serm. 74. Ex-
pergefacit dor-
mientem ani-
mam, &c.

ted: And how? *Non herbarum suc-
cis, sed verborum Sacramentis*, hee
cures them by speaking peace to
their soules. That which was lost
by *Adam*, is restored by him; and
that image which was defaced, is
renued by him. *S. Bernard* reckons
vp a large Catalogue of comforts,
and benefits, that we receiue by the
comming of this gracious benefa-
ctor; *Hee awakens the drouisie soule,*
and mollifies the stonie heart; he plucks
vp vice, and plants vertue; hee casts
downe the wals of iniquity, and builds
vs vp in grace; he waters that which
is thirsty, enlightens that which is
darke, opens that which is locked vp,
and kindles that which is cold.

Now, to conclude this point:
hath Christ enlightened vs with sa-
uing knowledge, spoken peace to
our soules, awaked vs from drouisie
security, mollified our hearts, plan-
ted grace in our soules, changed our
affections, made vs zealous of his
glory?

glory? then may wee say confidently, and comfortably, with that blessed Martyr, *Hee is come, he is come.* And indeed no comfort on earth like vnto this, *Beatus apud quem mansionem facis Domine Iesu, O Lord Iesus,* (saith S. Bernard) *happie is the man with whom thou takest vp thy dwelling.* Let vs therefore be careful, not onely to entertaine, but also to retaine this noble guest. Let vs make the Disciples importunate suite to him, in *Luk. 24. Mane nobiscum,* abide with vs. *If any man loue me, he will keepe my word, and my Father will loue him, and wee will come vnto him, and dwell with him.* They are the words of our Sauour; Let vs therefore doe what he requires, and he wil assuredly performe what he promises. Let vs loue him, serue him, and keep his commandements cheerefully, and constantly, then will hee constantly take vp his habitation with vs in this life, and wee

G shall

Bern. de Advent. serm. 3.

Nobilem hospitem Bern.
It is said they constrained him.
Luke 24. 29.
Iohn 14. 23.

shall eternally possesse those euerlasting habitations with him in the life to come. And so I come to *Peters* checke, *Quid ad te? What is that to thee?*

What is that to thee?

Math. 7. 3.

Rom. 15. 4.

Chrysostom.

4. **A**Nd yet, to speake ingenuously, I come not very willingly to it. I vtterly dislike that prying and censorious humour of them, who take delight to spie out *the least mote in the eye of others*, and care not what aspersions they cast vpon them. Such are the brood of *Cham*. I had rather with *Sem* and *Iapheth*, couer the nakednesse of any seruant of God with the mantle of charity. Yet, forasmuch as *whatsoever was written afore time, was written for our learning*; And the frailties of holy men are recorded in Scripture, *Vt casus maiorum sit tremor minorum*, that the slips of men eminent in

in grace, may make vs, who are but vnderlings, to looke warily to our owne steps : It cannot be vnlawfull, or vnprofitable, to view them as Sea-markes, for our safer sayling in the Ocean of this dangerous world.

And such is this frailty of *Peter*, whom not onely diuers ancient Fathers, but many learned Papists also (whose vttermost indeauours haue not beene wanting to aduance the Romane See) haue thus censured. Onely Cardinall *Tollet*, of all that I remember, doth absolutely denie, that *Peters* was a curious question. To whom I may oppose two Cardinals, no lesse learned, and as much deuoted to *Peter* & the See of *Rome* as himselfe, namely *Caiet.* & *Baron.* And *Tollets* reason is very weake to maintaine his paradox, *Wee should not easily belieue* (saith he) *that Peter being lately and highly aduanced by Christ, should so soone fall into curio-*
G 2 *sity.*

In Locum.

Caietan. in Iob.
21.
Baron. Tom. 1.
ad an. 34.

*Aug. de verb.
dom. serm. 13.*

Ibidem.

In hoc locum.

*Bellar. de Rom.
Pontif. 1. 28.*

sity. To him S. *Augustine* shall answer for mee, vpon the like frailty of *Peters*, *Petrus paulò ante beatus, postea Satanus*, *Peter*, who a little before, for his worthy confession, was called by our Sauour blessed, was after ward for his inconsiderate dissuasion tearmed Satan. Yea saith S. *Austin*, *In momento uno, infra pauca verba*, almost in a moment, within a few words. And I thinke it safer that *Peter* bee censured for curiosity, then our Sauour for an vniust checke; For, *Christi responsio est cum obinrgatiuncula*, Christs answer is with a checke, saith *Salmeron*.

Indeed *Bellarmino* dares not take vpon him to iustifie, but doth onely indeauour to qualifie this slippe of *Peters*, saying, *Ista si curiositas dicenda, venia dignissima est*. If you call this curiosity, it is very pardonable, in regard of *Peters* loue to *Iohn*. To whom I doe willingly condiscend;

cend; yet this onely frees *Peter*, a
tanto, not *à toto*. Now, curiositie
in minutissimis, euen in the smallest
 matters is to be restrained, and auoi-
 ded, as S. *Augustine* shewes in his
 Confessions. And so our Sauours
quid comes in here to checke *Peters*
quid, like his *fi*, to checke the mans
fi in the ninth of *Marke*, *If thou canst*
doe any thing, saith the father of the
 possessed Childe; *If thou canst be-*
leeue, saith Christ. For so, when *Pe-*
ter askes, *Hic autem quid? What shall*
Iohn doe? Christ answers, *Quid ad*
te? What is that to thee? And the
 Syriacke doubles the checke with
 an emphesis, *Ad te, quid ad te? What*
is that to thee, to thee?

This curiosity, as it was the sinne
 of our first Parents; so is descen-
 ded to all their posterity. Hence it
 is, that the boasting Pharisee insults
 ouer others so disdainfully, *I am not*
as other men, extortioners, vniust, a-
dulterers, nor euen as this Publican.

In part, not
 altogether.

August. confes.
 10. 35.

Mark 9. 22. 23

Luke 18. 11.

Rom. 14. 4.

Salust. de bello
Iugurth.

2 Sam. 6. 6.

Esa. 1. 12.

But, *Quid ad illum?* What hath hee to doe with that? Who art thou that iudget another mans seruant? Hence it is that there are so many reformers of our Church, *Etiam opifices quorum res fidesq; in manibus sita sunt*, Euen meere Handicrafts men, whose credit, wealth (and wit) lyes in their hands (as *Salust* speakes of the Roman factious Plebeians) are very busie this way. They thinke they see the Arke shake; and with *Vzza*, they will take vpon them to stay it: but *quid ad eos*, (if it were so) what haue they to doe with that? Who required this at their hands? Yea, from this corrupt humour it comes, that there is scarce so meane a Mechanicke, or silly rusticke, but is ready to censure the Church, the King, the State; but *Quid ad eos?* What haue they to do with matters and mysteries of State? *Ne sutor ultra crepidam*, it becomes them well to keepe themselves within their

their own *lasts and lists*; according to the Apostles aduise, *Let vs studie to be quiet, & to meddle with our own businesse.* It may be obiected that S. Paul exhorts vs to *consider other mens businesse.* And it is true; But there is *sollicitudo charitatis, & curiositatis*, A care and consideration of charitie, and the like of curiositie; The one is to counsell, comfort, and relieue; the other onely to pry, to know, to censure. The one hath the warrant of a calling, the other arises forth of a pragmaticall disposition, and is the trade of busibodies: that the Apostle commends; this he condemnes.

1. Thel. 4. 11.

Phil. 2. 4.

But it is no meruaile that curiositie is busie with mens affaires, when it feares not to intrude it selfe into Gods secrets. One is busily searching, when the day of Iudgement shall be? another questions why the world was made no sooner? another what God did before he

Aug. confess
lib. II. cap. 12.

made the world? *To whom* (as *S. Augustine* saith) *it might well be answered, Alta scrutantibus gehennam parauit*, He was making hell for such curious inquisitors.

Act. I. 6, 7.

Wheresoever our Saviour meets with this vice, it neuer goes without a checke. When the Disciples demanded of him, *Lord wilt thou at this time restore the Kingdome to Israel?* He tooke them vp thus, *It is not for you to know the times or the seasons, which the Father hath put in his owne power.* Yea when his Mother said to him at the marriage in *Cana in Galile*, *They haue no wine*; He answered her, *Woman what haue I to doe with thee? mine houre is not yet come.* *Neque Ambrosius veritus est dicere, Christum arguisse matrem*, And *S. Ambrose* was not afraid to say that Christ reprobued his mother, saith *Iansenius*.

Ioh. 2. 3, 4.

When a busie fellow was verie inquisitiue concerning the gods,
Euctid

Euctid answered him well, *Catera nescio, illud scio quod odero curioses*, Other things I know not, but well I know that they hate curious questionistes.

And indeed curiositie doth iustly deserue a checke. It is both odious and dangerous. *Solomon* saith, *It is the Glorie of God to conceale a secret*. And is it not then inglorious to him when men shall busily and curiously pry into that which he hath concealed? *Who hath knowne the minde of the Lord? or who hath beene his counsellor?* saith the Apostle. Hap-
pie are we if we may be of his Court, though we be none of his Councell. It was a iust punishment vpon our first Parents that they were infatuated, for desiring to match God in knowledge. And it is verie iust that those, who in sacred things will sore beyond their pitch, haue the eies of their vnderstanding dazled, and when they thinke to be
most

Prou. 25. 1.

Rom. 11. 34.

Gen. 3. 5.

Rom. I. 22.

I. Sam. 6. 19.

Munst. cosmog.
descrip. Italia.

Psal. 36. 6.

Rom. II. 33.

most wise, turne fooles, like them in the first to the *Romans*. The men of *Bethshemesh* smarted verie worthily for prying into the Arke. And *Pompey* for rushing into the *Sanctum sanctorum*. And did not *Pliny* lose his life by his curious searching after Mount *Vesuvius*? Gods iudgements (saith *David*) are like a great deepe; and who is able to diue into the bottome of them? Not the blessed Apostle, who rather adores, admires then seeks to comprehend them. *O altitudo, O the deepenesse of the riches both of the wisdome and knowledge of God! How unsearchable are his iudgements, and his waies past finding out!*

That is an euill and a vsuall fruit of curiositie, which *S. Augustine* speaks of, *Curiositas inuenit haresim*, Curiositie hath beene the author of heresie. And what else hath incombred the Church with *Arminius* quiddities, and *Vorstius* horrible blasphemies.

blasphemies, but proud curiositie?
And what else hath cast diuers
(from their dislike of our Church
gouernment) into those lamentable
gulfs of Brownisme, Anabaptisme,
Arianisme? Curiositie can finde no
center to rest on, but leades men in-
to endlesse labyrinthes. It is a
drunken humour, and intoxicates
exceedingly. Therefore the Apo-
stle exhorts men *to vnderstand ac-*
cording to sobrietie. How haue the
Schoolemen, & some others pulled
themselves about that question,
why Christ should loue *Iohn* more
then the other Disciples? I am not
ignorant that diuers probable rea-
sons may be rendred. But it is, in
my iudgement, a meere curious
question, and deserues a *quid ad te?*
For, shall the seruant call his master,
or the subiect his soueraigne to ac-
compt? Must Christ giue a reason
to silly sinfull men of his affections
and actions? This is *temeraria scien-*
tia,

Rom. 12.3.

Rash and presumptuous knowledge.

Aug. de verb.

Apl. Ser. 20.

Exod. 19. 12.

Lact. institut. lib. 2. cap. 9.

Luk. 10. 42.

tia, as *S. Austine* calls it. It shall be our wisdom, that we be content to be ignorant, where the Scripture is silent. As the Lord set marks and bounds at Mount *Sinai*; so hath he for the searching of his sacred and secret counsels. That is a worthy question of *Lactantius*, *Quid ergo queris, quæ nec scire potes, nec si scias beatior fias?* Why should a man hunt after the knowledge of those things, which he cannot attaine to? and which being attained to, can make him neuer a whit better or more blessed? If a man were the acuteſt Logitian, the moſt eloquent Orator, the profoundeſt Mathematician in the world. If he knew all the motions, conſtellations, and influences of the heauens; and were able with *Solomon* to diſcourſe of Beaſts, and Birds, and Vegetables, from the Cedar of Libanon to the Hyſop on the wall: Yet if that *unum neceſſarium* be wanting

ting, he doth but *ex arena funiculos*
nectere. All that knowledge is but,
meere vanitie and idle curiositie. It
is *wholesome doctrine* that makes a
Christian batle in grace. One dram
of Diuine knowledge tending to
saluation, is more worth then all the
abstruse speculations of the most
curious Artistes in the world.

That is good counsell of the Son
of *Syrach*, *In superuacaneis rebus &c.*
Be not curious in superfluous mat-
ters. And that of *Chrysostomes* bet-
ter; *Traduce hanc curiositatem ad cu-*
ram salutis tue, Change this curiosi-
tie into a care of thy saluation. And
what else did our Sauour intend,
when to one asking, *Lord are there*
many that shall be saued? He answered,
Strive to enter in at the strait
gate. As if he should say, *Quid ad te?*
What hast thou to doe with the
number of them that shall be saued?
Rather consider the difficultie, and
know, it is thy dutie to vse all dili-
gence

Knit cords of
Sand. *Jren. l. 2.*
cap. 45.

2. Tim. 4. 10.

Eccles. 3. 24.

chrys. in Iob.
hom. 23.

Luk. 13. 24.

Act. 9. 6.

Act. 16. 30.

Ps. 116. 12.

2 Pet. 1. 10.

gence for the obtaining of eternall saluation. Therefore to conclude, if we will be inquisitiue; Let vs chang *Peters quid* into *Paules quid*, Act. 9. *Domine quid me vis facere?* Lord what wilt thou that I shall doe? and into the Gaolers *quid*, Act. 16. *Quid me oportet facere vt saluus fiam?* Sirs what must I doe to be saued? and into *Dauids quid*, Psalm. 116. *Quid retribuam?* What shall I render vnto the Lord for all his benefits towards me? Let vs *Studie to make our election sure*, as *S. Peter* exhorts. These indeede are worthy inquisitions; this is a necessarie studie; which, when all frothy curiositie shall vanish, will yeeld vs comfort in this life, and make vs eternally blessed in the life to come.

FINIS.

THE



THE
S A F E S T
SERVICE.

IOHN. 21. 22.

Follow thou me.



YOU haue heard that these words containe our Sauours *Reprehension*, and his *Iniunction*. In the one he checkes *Peter* for his curiositie. In the other he prescribes him his dutie. In the *Reprehension* I noted the soueraigntie of Christs sacred and secret will, concerning *John*.
Concer-

Concerning which *Peter* being in-
 quisities heares from our Sauour,
 that *Quid ad te?* What is that to
 thee? And now I come to the In-
 iunction, *Follow thou me.*

It is a strange speech of *Sanders*
 in his sixth Booke *De Visibili Mo-
 narchia.* *In hoc toto sermone Christus
 nihil voluit aliis commune cum Petro
 esse.* In all this speech Christ would
 that no man should haue any thing
 to doe but onely *Peter.* A most ab-
 surd and false position. For concer-
 ning some part of the speech, Saint
Augustine saith, *Cum ei dicitur om-
 nibus dicitur, Amas me? pasce oues
 incas.* Where it is said to *Peter,* Lo-
 uest thou me? feed my Sheepe, it is
 said to all Pastors. And concerning
 the other, *Eusebius Emisenus* saith
 in like tearmes, *Quod Petro dicitur
 omnibus dicitur, Sequere me.* That
 which is said to *Peter* is said to all,
 Follow me. Yea this is not spoken
 to the Disciples onely, but to euerie
 parti-

*De agone Chri-
 stiana, cap. 30.*

*Euseb. Emis.
 Hom. de Iohan.
 Euangel.*

Simon de Cassia

Mark. 13.37.

Luk. 9. 23.

Heb. 11:1

And S. Bern.

Non corpore sed
corde. Amen

S. Hier. in Mat.

20. Non pedi-
bus sed virtu-
tibus.

Aug. Nov. 23.

H

Gregorie

Greg. in Euan.
Hom. 19.

Ps. 119. 35.

Heb. 12. 2.

Bern. in Cant.
serm. 59.

Gregorie likewise shew, that this following of Christ is the imitating of him in holinesse, and righteousness of life and conuersation. These are by David called *the pathes of righteousness*, Psal. 23. 3. And Psal. 119. he desires to tread them, saying, *Make me to walke in thy commandements*. The Seafaring man, that will be prosperous in his voyage, must propose to himselfe a safe hauen, a good way, and a skilfull Pilot. Behold here, Heauen is our Hauen, Christ Iesus our Pilot, and for the way he hath giuen vs an exact Card. Yea he himselfe is our *Cynosura*, and our eye must be still fixed vpon him, *the Authour and finisher of our Faith*.

It is true, *We should liue by rules, and not by examples*. But this example is beyond all rules. *Validior vox operis quam oris*, The voice of works is more forceable then the voice of words. Morall demonstrations are more powerfull then all the Logical that

that can be deuised. The Physician shall preuaile more with his Patient by tasting the medicine himselfe, then by all the reasons he can vse. And behold Christ Iesus is our gracious Phy sition, and hath taken that course. He is our Captaine, and requires no Souldier to set one foot further then himselfe hath gone.

All other guides must be followed with a *Quatenus*, as S. Paul saith, *Be you followers of me, as I am of Christ.* And reason. For albeit the blessed Apostles, as they were our Sauours Secretaries, were priuiledged from error in matter of Doctrine; yet were they not from aberrations of life and conuersation. Peter himselfe did not *of do modo*, *He walked not with a right foot.* But this guide must be followed absolutely in the pathes of his precepts and practise; as being an exact patterne of perfection. *God manifested in the Flesh, iustified in the Spirit, seene*

1 Cor. II. I.

Gal. 2. 14.

1 Tim. 3. 16.

of Angels, preached of to the Gentiles, beleueed on in the World, and receiued up into Glorie. And he it is that saith, *Follow thou me.*

These words I might diuide into three parts, according to the number of the words.

As first, an Action, *Follow.*

Second, the Agent, *thou.*

Third, the Obiect, *me.*

Jointly rather
then seuerally

But I intend for more plainnesse to handle this Iniunction, *coniunctim*, rather then *diuisim*; and in stead of those three parts, to obserue these three passages.

1 The matters wherein we must follow Christ.

2 The manner how wee must follow him.

3 The motives why we should follow him.

Concerning the matters wherein wee must follow Christ; wee will consider the same first *Negatiuely*, then *Affirmatiuely*.

Negatiuely,

Negatively, that we may see what pathes we are to auoyd in our following of Christ.

And first, wee are not to follow him in his miraculous workes; they are no pathes for vs. And therefore where as our Sauour saith, *Mat. 11.*

Learne of mee, S. *Augustine* saith, what to doe? Not to create the world, to walke on the water, to raise the dead. Wee must follow him, *Non in quantum filius Dei, sed in quantum filius hominis*, Not as he was the sonne of God, but as he was the sonne of man, as the same Father saith. For in his miracles his diuine vertue did concurre with the humanity. When he fed that multitude with fīue loaves and two fishes, the humanity did breake the bread, the diuinity did multiply it. When he raised *Lazarus*, the humanity said, *Come forth*, but the diuinity put life into him.

Aug. de bonis conugal. c. 27.

Aug. de sanct. virgin. ca. 27.

Mat. 14. 19.

Ioh. 11. 43.

Secondly, As we must not attempt

H 3

the

the following of Christ in his miraculous workes: so must we not in his satisfactory, and meritorious. We may, we must follow him in those, as occasion shall be offered, in respect of the matter, and the forme, but not in regard of the end. For alas, all other workes (be they active or passive) come far too short of merit and satisfaction. They must be of infinite value, that must merit and make satisfaction to the infinite Justice of God; therefore we must leave that alone to Christ, who *trod the wine-presse alone*. And the best man living must say with S. Bernard, *Meritum meum miserationes domini*, The Lords mercies are my merit.

Thirdly, Wee are not bound to follow Christ in euerie circumstantiall action of his, where we haue no precept. As for an instance, our Saviour did ordinarily sit when he preached, as all the Euangelists doe shew. Yet is this no absolute rule of direction

El. 63. 3.

Bernard. in
Cant. ser. 61.

direction to vs. He cast himselfe
vpon his face in prayer, as we reade
in the twentieth sixth of *S. Mathew.*
We are not bound so to doe when
we pray. And if he had sit at the
institution of the Lords Supper,
(which though many vrge, yet no
man is able to proue to me) yet
were we not bound therein to imi-
tate him without a precept.

Mat. 26. 39.

Thus much for our direction ne-
gatiuely.

Now concerning the pathes af-
firmatiuely.

These I might diuide Scholasti-
cally; But my desire is to direct you
the plaine way to Heauen, and so to
commend vnto you some especiall
pathes wherein euerie faithfull
Christian must follow Christ, if
euer he looke to come to Heauen
after him.

The first and chiefest is the path
of *Pietie*, which is *Verus Deiculus*,
The true worship of God, wherein

Aug. epist. 52.

our

Ioh. 2.

Iohn 2.17.

our Sauour walked abundantly. He preached in the day, and prayed in the night. He was zealous of Gods glorie, *even to a consumption*, as it were; according to that in the second of *Iohn*, *The zeale of thy House hath eaten me vp*. In so much that when hee saw God dishonoured and his House profaned, though hee were the meekest that euer liued, yet was hee moued with indignation, and whipt the buyers and sellers out of doores. And so should euerie good Christian take it to heart, when hee sees God dishonoured.

Thus the Magistrate in ruling, the Minister in preaching, and euerie Christian, in reuerend hearing of the Word, deuout calling vpon the Name of God, and religious receiving of the Sacrament, must indeavour the aduancement of Gods glorie, & so follow our blessed Sauour in the pathes of Pietie.

2. The second path, wherein we must follow Christ, is the path of Christian *Loue and Charitie*, and this we must haue both *Actu & affectu*, in action and affection. If one giue a poore man good words, and giue him not those things which are needfull to the body, what helpeth it? And if a man should feed the poore, and giue his body to be burned, and haue not loue, it profiteth nothing. Be you followers of God as deare children (saith the Apostle) and walke in loue as Christ hath loued vs, and giuen himselfe for vs. This loue is the bond of perfection, and the badge of Christianitie. Yea that words, as Christ hath loued vs, calles both for the manner and measure of our loue, both intensiue and extensiue: it must be intensiue as our Sauours was. As hee so loued vs, that hee laide downe his life for vs; we ought also to lay down our liues for the brethren.

2. It must be extensiue. As Christ
loued

Bern. in Cant.
Serm. 50.

Iam. 2. 16.

1. Cor. 13. 3.

Ephes. 5. 1, 2.

Coloss. 3. 14.

Ioh. 13. 35.

Charitatem
exigit inensam
Chrysost. in
1. Cor. hom. 32.
1. Ioh. 3. 16.

Luke 23. 34.

Math. 5. 44.

Math. 11. 29.

August. hom.
12. ex 50.

loued vs euen when we were enemies, *Rom. 5.* So must we doe, except wee will be meere Pharises. *Matth. 5.* Such was his loue and compassion to his enemies, that in the midst of all their rage and fury he prayed for them. *Father, forgive them, for they know not what they doe.* And the like he requires of vs, saying, *Loue your enemies: blesse them that curse you; doe good to them that hate you, and pray for them that persecute you; that you may be the children of your Father which is in heauen.*

3. The third especiall path wherein we must follow our Saviour, is *Humilitie*. This is a lesson which he commends vnto vs in especiall manner, by his precept, and gracious promise annexed to it. *Learne of me that I am meeke & lowly in heart, and you shall finde rest to your soules. Dux nobis fuit ad superbiam,* The deuill (saith *S. Augustine*) was our ringleader

der to pride, let vs follow Christ our guide to humilitie. And in this our Sauour was an admirable patterne, as the Apostle shewes, *Phil. 2.* For when he was equall to God, he made himselfe of no reputation, he did disrobe himselfe of his glory, *ἐκένωσεν*, euen emptied himselfe as it were of his diuine dignitie, to vnder take a base and humble condition for our sakes; and stooped downe from the throne of his Maiestie, to raise vs vp who were fallen into the gulfes of misery. This *Humility* is *radix virtutum*, euen the roote of all diuine vertues. For the humble vallyes are fruitfull, when the higher mountaines are barreine. *God resisteth the proud and giueth grace to the humble.* This vertue is not to be found in the gardens of Philosophy, but to be learned in the schoole of our Sauour. It is the foundation of our aduancement in heauen, and, the lower we lay this foundation, the

Phil. 2. 7.

Iam. 4. 6.

Phil. 2. 8, 9.

Luke 18. 14.

Lactant. lib. 5.
cap. 23.

1. Pet. 2. 21.

the safer and stronger is our building. S. *Augustine* compares heaven to a stately Palace with a lowe doore, a man must stoope that will goe into it. As it was with our Sauiour, so must it be with his seruants, there went an *exinaniuit* before an *exaltauit*, *he humbled himselfe, and God exalted him.* For, so saith our Sauiour, *He that humbleth himselfe shall be exalted.*

4. The fourth path wherein we must follow Christ is the path of *Patience*, which is, *Malorum equanimitate perlatio*, moderate & patient bearing of iniuries and euils. And *hereunto you are called*, saith the Apostle *Peter.* For Christ also suffered for vs, leauing vs an example that we should walke in his steppes. Oh the disgracefull scoffes and mockes that he was subiect to! the reprochfull taunts and reuilings that he indured! the extreame violence that he sustained, and all this with admirable
and

and vnmoouable patience ! When he came to a Citie of the Samaritanes that would not entertaine him, the Disciples, forth of their vehement indignation, would haue called for fire from heauer: but he rebuked them, saying, *You know not of what spirit you are.* In the midst of all iniuries and oppositions, such was his meekenesse and patience, *That he did not strue, neither was his voice heard in the streetes.* When he was led as a sheepe, not only before the hearer, but euen the slaughterer, he was dumbe, and opened not his mouth. And all this he, who in his humane nature was nobly descended of the blood Royall, and in his diuine was and is *God blessed for euer*, indured at the hands of ignoble, base, and sinfull wretches.

5. The fift especiall path where in we must follow Christ, is the path of *Obedience*. In which as he walked, so must we *affectiue, actiue, passiue,*

Luke 9.55.

Math. 12. 19.

Isa. 53. 7.

Rom. 9. 5.

In { Affectiō.
Action.
Passion.

Math. 26. 39.

Heb. 10. 7.
Calv. in Loc.

Phil. 2. 8.

Iam. 5. 8.

1. Pet. 3. 17.

Acts 21. 13.

passive, as the Schooleman speakes. For the first, he applyed his will to his Fathers will, saying, *Not as I will, but as thou wilt*: and so must we, that we may say with them, *Act. 20. 14. The will of the Lord be done*. In his Active obedience likewise he was ready and resolute; Yea professed himselfe to be in the number of those, *who are in the Lords Catalogue of obedient servants*. And so as we pray, *thy will be done*, we must be willing to doe it. But in his Passive obedience he was yet more admirable, when *hee was obedient to the death, even the death of the crosse*. And so must we endeavour to settle our hearts, that, *if it be the Lords will to call vs to the fiery triall*, we may be able to say with that blessed Apostle, *I am ready not only to bee bound, but also to dye for the name of the Lord Iesus*. Loe, these are some of those especiall pathes, wherein we must follow Christ, that by them
we

we may be guided to the kingdome of heauen.

2. **B***Vt forma dat esse.* And the manner of our walking conduceth much to the *Bene esse* of our following Christ. For the best seruices we take in hand, or tender to God, if they want their due forme, can finde neither respect nor reward from his hands. Therefore we will consider the manner how we must follow Christ, which is the second maine point I proposed. And in this there are foure especiall circumstances to be obserued.

The well
being.

First, Wee must see, that we follow Christ *sincerely*. For sinceritie is that which seasons all our actions, and makes them acceptable to Almighty God. This the Lord required of *Abraham* in that mutuall couenant, *Genesis 17. Walke before me, and be thou vpright.* And concerning this *Dauid* gaue that charge

Gen. 17.1.

I, Chro. 28. 9.

Math. 23.

*Boni videri vo-
lunt sed non
esse, &c.*

*Bern. in Cant.
Serm. 66.*

Prou. 21. 1.

Psal. 51.

Mich. 6. 7.

Prou. 23. 26.

charge to *Salomon* his sonne, *That he should serue the Lord with an upright heart.* Our Sauour manifested his hatred to Hypocrisie, by those many *woes* thundred out against it, and admonished his Disciples to beware of that Pharisaicall leauen. And reason; for it eates out the sweetnes of Religion; and commonly where religion begins in hypocrisie, it ends either in Atheisme, or Apostasie. This is the condition of hypocrites, *They would seeme to be good, but will not be so: they will be euill, but would not seeme so.* But *the Lord pondereth the Spirits*, and *loues truth in the inward parts.* It is not the *thousands of rammes, nor ten thousand riuers of oyle, that he regards.* It is the sincere heart that he delights in. Rustie gold is better then the brightest brasse; And sinceritie, though in weakenesse, is a thousand times better then pompous hypocrisie. Whatsoeuer poore seruices

seruices therfore we are able to tender to God, let them be done in simplicitie, & singlenes of heart: that we may heare from our Sauour that *Euge serue bone*, Wel done thou good seruant and faithfull, thou hast bin faithfull in a little, I will make thee ruler ouer much. And set downe this for an axiom, *An hypocrite is no fit follower for Christ.* 2. We must follow Christ *diligently & resolutely*. As our Sauour, whē he went to Ierusalem, where he was to be persecuted, and put to death; the Euangelist saith, *He settled himselfe fully*, or, as it is in the originall, *He hardned his face to goe to Ierusalem*. And therefore the Scriptures yeeld such phrasēs, as require this diligence & resolutiō. We must *aske, seeke, knock*, that the doore of mercy may be opened to vs. We must *strive, like Champions, to enter in at the strait gate*. Can a master indure to see his seruant goe lazily about his businesse? surely no;
I neither

Math. 25. 23.

αὐτὸν ἰσχυρῶς.
Luke 9. 51.

Math. 7. 7.

ἀγωνίζεσθαι.
Luke 13. 24.

Ierem. 48. 10.

*Necessitas ha-
bet timorem
libertas amo-
rem, Aug.*

Math. 4. 20.

Math. 26. 58.

neither can the Lord. And there-
fore there is a curse denounced a-
gainst him that doth the *worke of
the Lord negligently*. He that loues
a cheerefull giuer, loues a cheere-
full follower. Carelesse following
argues want of loue, and the Lord
cares little for it. I know, beloued, it
is with vs in our actions, as it is with
the motion of a clocke which
growes weake and flag by degrees;
As *Chrysostome* obserues of *Peter*:
Capit ambulare longinquius, he that
at first, *ixx immediately followed*
Christ, began at last *to follow him*
slowly. Therefore when we finde
the motion of our Christian endea-
uours to waxe weake, wee must
winde vp the plummets by earnest
and feruent prayer, that so we may
follow our Sauour resolutely and
diligently.

Thirdly, We must follow Christ
totally. We must not obserue the
commandements of the first table,
and

and neglect the second; for that is
plaine hypocrisie: nor obserue the
second and neglect the first, for that
is meere moralitie. We must not be
like *Herod*, who *heard Iohn Baptist*
gladly, and did many things, but re-
solved to keepe one especiall sinne,
like a sweet morsel *under his tongue*.
We must not be like the Iewes, who
drew neere to the Lord with their lips,
but their hearts were farre from him;
but we must say with *Dauid*, *O God*
my heart is prepared.

Mark. 6. 20.

Iob 20. 12.

Isa. 29. 13.

Psal. 75. 7.

We must not attribute our salua-
tion partly to the merits of Christ,
and partly to the merits of men; but
we must say with that blessed mar-
tyr, *Only Christ, only Christ*. Wee
must not halt betweene two religi-
ons, as the Israelites *did betweene two*
opinions. The Lord, in the time of
the Law could not abide any gar-
ment to bee made of linnen and
woollen: And surely he cannot a-
bide any linsie wolsie professors of
I 2 the

1. Reg. 18. 21.

1. Reg. 3. 26.

Math. 8. 22.

Bern. in Psal.
91. Sermon 8.

Gen. 28. 12.

the Gospel. He can be no good servant to Christ, that is a secret retainer to Antichrist. Christ is like the naturall mother of the childe, that would either haue all or none of it. Therefore when the yong man desired that he might goe and burie his father, our Sauour answered, *Let the dead bury the dead, follow thou me.* As if he should say, If thou wilt be my follower, thou must totally addict thy selfe to me. Now this is not *invidentia*, sed *providentia*: *Totum sibi manere iubet, ne tibi pereat.* Christ doth this forth of his singular providence: He would preferue all to himselfe, lest all perish and be lost to thee, saith Bernard.

Fourthly, We must follow Christ *Constantly*. Religion is in Scripture compared to a walke, which teaches vs that we must not serue God by fits. We must imitate the Angels on *Iacobs* ladder, that were still going vp and downe. We must not follow

follow Christ only when he is followed with *Hosannaes*, but euen when he is pursued with *Crucifiges*. This was the fault of the Galathians, that they *began well*, yet *did not perseuere*, but were like *Ephraim*, who *turned backe in the day of battell*: And so are there many that haue good motions, good meditations, and purposes to follow Christ, but they suffer them to vanish, and, *they start aside like deceitfull bowes*. It was to small purpose that *Lots* wife departed out of *Sodome*, when for looking backe she was *turned into a pillar of salt*. Nor was it much, that the *Israelites* went out of *Ægypt*, when for their murmuring they perished in the wildernes. Our Sauour suffered many afflictions in his passion, but neuer rested till there was a *consummatum est*. And this was the praise and happinesse of *Caleb*, that *he followed the Lord constantly*. His happinesse I say, for

Gal. 5. 7.

Psal. 78. 9.

Psal. 78. 57.

Gen. 19. 26.

Ioh. 19. 30.
It is finished.

Numb. 14. 24

Bern. Serm. 1.
in Pascha.

Math. 10. 22.

Ioh. 17. 4.

2 Tim. 4. 8.

1. From
matter of e-
quitie:

Sola perseverantia coronatur, saith Bernard: Only perseverance gaines the crowne of glory. And so saith our Saviour, *He that indures to the end shall bee saved*. According to which method he made his prayer a little before his death; *I have glorified thee on earth, I have finished the worke thou gavest me to doe, and now O Father glorifie me*. And the blessed Apostle after the same manner concludes very comfortably, *I have fought the good fight, I have finished my course, I have kept the Faith, henceforth there is laid up for me a crowne of righteousness, which the Lord the righteous iudge shall give me at that day*. And so much briefly for the manner how we must follow Christ.

3. **N**OW to the motiues, which may induce vs thus to follow Christ; which I may reduce to these three heads: the 1. *ab equitate,*

tate, the 2. *à periculo*, the 3. *à beneficio*.

1. And first the fauours and mercies wee haue receiued from our blessed Sauour, should in equitie be vnto vs a strong bond of obedience. *In odore unguentorum*, In the odour of his sweet oyntments wee should runne after him. As blind *Bartimeus*, when he was restored to his sight, *followed him in the way*: so should we in those waies I haue mentioned. *Eum sequebantur, quorum saluabat animas sanabat corpora*. Those became Christs followers, whose bodies he healed, and whose soules he saued. And reason: For these are the *cords of men, and the bonds of loue* that *Hose* speaks of. And to this purpose it is, that *Samuel* exhorts the children of Israel to *consider the great things the Lord hath done for them*. As, when *Elias* had cast his mantle ouer *Elizeus*, he followed him: so should we follow

2. From the danger of neglect.

3. From the benefits which accrew by following him.

Cant. 1. 2, 3.

Marke 10. 52.

Bernard in
fest. Dom.
sanct. Sermon. 1.

Hos. 11. 4.

1. Sam. 12. 24.

our blessed Saviour, who hath couered our iniquities with the mantle of his merits. Thus *Marie Magdalen*, hauing receined by him the pardon of her finnes, and comfort to her soule, followed him to his Crosse, to his graue, and neuer left him till he left the world.

2 The second motiue is *à periculo*. For the neglect of this is full of prejudice and danger. The Lord threatened the Israelites, *1. Reg. 9. 6.* That *if they turned away from him, he would cast them out of that Land he had giuen them.* The wofull accomplishment whereof, they found by experience. And no meruaile that such a mans case is dangerous; for he is like the Souldier that flies from his Captaine into the Campe of the Enemy. He exposeth himselfe to a double miserie. First, he is in the hands of Satan, a deadly Enemy. And albeit he may for a time be entertained kindly into his Campe, as *Sifera*

1. Reg. 9. 6.

As appeareth,
cap. 11.

Judg. 4. 18. 21

Sisera was into *Iaels* Tent; yet let him looke for a hammer & a naile, which will fasten him to a wofull condition. Againe, as such a reuolting Souldier by his flying looseth the protection of his Captaine: So this poore Soule by his flinching, is depriued of that comfortable protection, which he should haue by Iesus Christ; according to the words of *Azariah*, *The Lord is with you whilest you are with him; but if you forsake him, he will forsake you.* Yea he not onely looseth that comfortable protection, but incurres also Christs heauie indignation. As it was with the Israelites when they reuolted; so will it be with him; *Whither soeuer they went, the hand of the Lord was against them.*

2 Chro. 15.2.

Iudg. 2. 15.

3 The third motiue is a *beneficio*. From the benefit we shall receiue by following Christ in these pathes of holinesse and righteousness.

1 And first, these pathes are comfortable.

Iohn 6.68.

Iob 23.11.

2 Reg. 20.3.

fortable. This *Peter* knew well. For when our Saviour seeing many of his followers become flinchers, said to the twelue Disciples, *Will you also goe away? Peter answered, Master, to whom should we goe? Thou hast the words of eternall Life.* As if he should say, God forbid we should forsake thee: for then we may say, farewell to all our hope of eternall happines. Yea this following of Christ yeelds comfort both in health and sicknes, in life and death. Thus did *Iob* comfort himselfe in the midst of all his afflictions; *My foot hath followed his steps: his way haue I kept, and not declined.* And so did *Hezechiah* on his sicke bed: *Remember I beseech thee, O Lord, that I haue walked before thee in truth and with a perfect heart, & haue done that which is good in thy sight.* Thus when all other comforts faile; *Conscientia bene acta vita*, This shall be the only comfort of euerie good Christian, that hee hath

hath beene a fathfull follower of Christ Iesus.

Secondly, As these pathes are comfortable; so are they honourable. *Non erit tibi indignum sequi auctorem tuum*, saith Bernard, yea, It shall be thy happinesse to follow thy founder and Maker. If wee esteeme it our honour to be the followers of mightie Princes, how much more to follow Christ, *The King of Kings*? If the Queene of Sheba pronounced them happie, who attended vpon *Solomon*, a prudent and a potent King; how much more are we blessed in waiting vpon Christ Iesus, who is *Omnipotent*, and *In whom are hid all the treasures of wisdom and knowledge*? It is *great glorie* (saith the Son of Syrach) *to follow the Lord*. Christ tels vs that his yoke is easie. *Iugum eius merito est suauis, cui seruire est regnare*, saith S. Austin: His yoke is light and sweet indeed, whom to serue is to raaign as Kings.

De Aduenta.
Dom. serm. 6.

Reu. 19. 16.

1 Reg. 10. 8.

Math. 28. 18.

Col. 2. 3.

Eccl. 23. 28.

Math. 11. 30.
August. de
temp. ser. 182.

Heb. 12.

Kings. And for our comfort and encouragement, in following of Christ, behold the Saints of God, who as *a cloud of witnesses* are gone before vs. We haue their worthy examples for our direction: wee haue their prayers for our safe conuoye: and their expectation for our happie arriuall.

Ioh. 14. 6.

Iohn 8. 12.

Prou. 14. 12.

Prou. 12. 28.

Againe, these pathes are the pathes of *safetic*. A good way, and a good guid are great comforts to a traueller; and this is our comfort in following Christ: For he himselte is our way and our guid. *He is the way, the truth, and the life. He is the light of the world; he that followeth him, shall not walke in darkenesse, but shall haue the light of life. There is a way (saith Solomon) that seemes good to a man in his owne eyes, but the issue thereof is death.* But these pathes are *the pathes of life*. We say that hee which walkes in the kings high way walkes safely, for he is vnder the
Kings

Kings protection. And such is his case that followes Christ in these pathes of holinesse and righteousnesse; he is in the high way to Heauen, and hath a Diuine protection, as it is written in the 91. *Psalme*, *He shall giue his Angels charge ouer thee, to keepe thee in all thy waies, that thou dash not thy foot against a stone.* It is verie obserueable throughout the sacred Story of the Euangelists, that our Sauour had a continuall care; that none, who followed him, should want. Yea he, that at the time of his apprehension had not a word of defence for himselfe, had a *Sinite hos abire*, for his Disciples. And it was his great glorie, that hee could say, *Those that thou hast giuen me, I haue kept, & none of them is lost but the child of perdition*: And hee was that trecherous Souldier I spake of.

4 Lastly, as these pathes are the pathes of safetie, so are they the pathes

Pf. 91.1

*Marke 8.2.
Et passim.*

Let these depart. Ioh. 18.8

Iohn 17.12.

Ier. 2.2.

Bernard.

Deut. 1.36.

Heb. 11.5.

pathes of *felicitie*. The Lord takes it verie kindly at the hands of the Israelites, as wee see in the second of *Ieremie*; *I remember the kindnesse of thy youth and the loue of thy mariage, when thou wentest after me in the wilderness. Eius reminisci est remunerari*, His kind remembrance imports a recompence, saith *Bernard*. And no maruaile: for Masters, that are of a noble and generous disposition, will not suffer their seruants to be vnrewarded; much lesse will Christ Iesus. The Lord said of *Caleb*, that to him he would giue the Land of Canaan, because *he had constantly followed the Lord*. And so shall those, who are constant followers of Christ, possesse the celestial Canaan, the Kingdome of Heauen.

As *Enoch walked with God, and was translated, that he should not see death*: So those that walke with Christ in these holy pathes, shall be partakers of eternall life; according
to

to that in the twelfth of *Iohn*, *If any man serue me, let him follow me; for where I am, there shall also my servant be.* As he that followes some great Riuer, shall by it be guided to the Sea: So those that follow Christ, shall by him be conducted to the Ocean of eternall felicitie. And so our Saviour told his Disciples, and that with an asseueration for ratification; *Verely I say vnto you, that when the Son of Man shall sit in the Throne of his Maiestie, you that haue followed me in the regeneration, shall sit also vpon Thrones, and iudge the twelue Tribes of Israel.*

Ioh. 12. 26.

Mat. 19. 28.

Application.

THUS haue you heard the matters, the manner, & the motiues for our following of Christ. Now it remaines, that I conclude all with some words of *application*, and so finish my speech. *S. Augustines* discourse,

*Ordine ali
quantulum
mutato.*

discourse, in his seventh Sermon, *De Verbis Domini*, shall be my ground. There were (saith Saint *Augustine*) three men of severall dispositions and inclinations that came to Christ with whom he dealt accordingly.

I Unus differebat, & culpatus est.
One deferred to follow him, and he was blamed. So are there many that deferre and neglect this following of Christ. Some intend to become his followers, but they put it off till sicknesse, or old age seaze vpon them; till Sinne and Satan hath cassiered them; and they are able to do Christ little service. Some there are who doe totally neglect this following of Christ. They are entertained by the Flesh, the World, and the Deuill; yea any thing but Christ: though the waies wherein they walke yeeld nothing but vanitie and miserie. Thus the young man in the *Proverbes* follows the strange woman, *like a foole to the stocks,*

Prou. 7. 22.

stockes, and an ox to the slaughter, till a dart strike through his Liuer. Thus Demas imbracing the world, forfooke the Apostles. Thus riches caried away the man that ran to Christ. For when he had giuen him histaske, he became a flincher, & went away sorrowfull. But what can these Masters promise to their followers? Only that which S. Bernard mentions, The world, it cries, I will faile thee; the Deuill, he cries, I will deceiue thee; the Flesh, it cries, I will infect thee. But come to me, saith Christ, and I will refresh thee.

Satan is a master like *Pharaoh*, who set the Israelites all day on worke, and scourged them at night. For so doth the Deuill employ his Vassals, in the workes of iniquity in the time of their life, but at the day of their death, rewards them with the scourges of a troubled Conscience, & at the day of Iudgement, with hellish torments. To Witches, and such other wretches he promiseth faire, but the end is common-

K

ly

2 Tim. 4. 10.

Marke 10. 22.

*Caro clamat
ego inficiam.
Diabolus clamat,
ego decipiam. mundus
clamat, ego deficiam.
Ego reficiam.*

Exod. 5. 14.

Gen. 31. 41.

I Tim. 6. 7.

Iob 1. 21.

Saladine at his
funerall had
one going be-
fore his corps
who carrying
his shurr vpon
a Launce, cri-
ed, *Saladine*
that Conque-
ror of *Asia*,
carries nothing
with him but
this. *Plat. in*
vit. Clem 3.
Ier. 2. 13.

ly a shamefull death to their bodies, & eternal condemnation to their Soules. The world is a master like *Laban*, that *changed Iacobs wages ten times, and would haue sent him away emptie.* Who would serue that master, which will keepe him hard in toying, and in the end strip him out of all he hath, and turne him away naked? Behold, the world is such a master; for *as wee brought nothing into the world: so it is certaine that we can carie out nothing.* Naked came wee out of our mothers wombes, and naked must we retorne againe. The greatest Monarches (as that great *Saladine* did well consider) haue only a winding sheet; or peraduenture some Monument, a meere monument of the worlds vanitie, & mans mortallitie. I may truly say therefore, that those who leaue Christ Iesus to follow the world, the Flesh, or the Deuil, commit those two euils that *Ieremie* mentions, *They leaue the Fountaine of lining waters, to dig to themselues bro-*
ken

ken Cisternes that can hold no water.

2 *Alius se obtulit & reprobatus est.*

Another offered to follow Christ, and he was reiected. And indeed such bad followers our Sauour hath many: Some *respectu formæ*, some *respectu finis*: Some in respect of the forme, some of the ends. As it was in the daies of his infirmitie, so is it now in the daies of his maiestie. Some followed him for by-respects, some for bad respects. Some followed him to entangle him, as the Herodians. Some to betray him, as *Indas*. Some only to gaine by him, as those that followed him for the loaues & the fishes. Christ hath some followers that are like Comets, they are not fixed by a liuely Faith in Christ the Sphere of holines, but are caried about with an vncertain motion, according to some star which rulesthem, & they vanish accordingly.

Mat. 22. 16.

Mat. 26. 15.

Iohn 6. 26.

Againe, some there are which faile in the manner of their following. As *S. Bernard* speakes of praying, so may

Bern. de qua-
drages. Ser. 4.

Iohn 3.2.

Iohn 12.42.

Prou 26.13.

Numb. 13.33

Reu. 3.

Prou 13.

I say of their following. Some follow Christ *timide*, some *tepidè*, some *temerariè*. 1. Some follow him *timide*, fearfully. As *Peter* did when he was led to *Annas & Caiphas*. As *Nicodemus*, that came to him by night. He durst not be seene to be a follower of Christ. And those rulers in the 12 of S. *Iohn*, which beleued in him, but were afraid to confesse him. Thus euerie little rub turnes them aside, whilest they say, *A Lyon is in the way : A Lyon is in the streetes*. These are like those Israelites, who liked well of the Land of Canaan, but were afraid of the Anakims. It was a iust recōpence that they neuer entred into it. 2. Some follow Christ *tepidè*, coldly, like the Church of *Laodicea*. These are like *Solomons* fluggard, *Vult & non vult piger*. He could be content to follow Christ, but he cannot abide to take too much paines. These follow Christ so, as that they were as good to stay behind : he had rather haue their room then their cōpany. He

He that wil be a welcome follower of Christ, must (as *Barnabas* exhorted) *with full purpose of heart cleave unto the Lord.* He must say with the Spouse in the Canticles, *Draw me, we will run after thee.* And be resolute with *Ioshua*; *Chuse you this day whom you will serue; but I and mine house will serue the Lord.* 3. Some follow Christ *temerariè*, rashly. Some march furiously with *Iehu*, As the Anabaptists did in horrible vprores & combustions in Germany. The Papists, who in *Q. Maries* daies breathed out nothing but fire, & fagots. In *Q. Elizabeths*, Pistols, & poisons. And in the raign of our gracious foueraign, fire and gunpowder. Some inconsiderately betake themselves to be Christs followers, but like foolish builders, not counting what it may cost them, they sit downe with disgrace; & when the parching sun of persecution, or affliction comes vpon them, like the *stony ground*, they wither away. Some againe are so rash, that they do *Antecedere*

Acts 11.23.

Cant. 1.3.

Iosh. 24.15.

An. dom. 1535
Sleidon. Com.
lib. 10.

Luke 14.28.

Mat. 13.6.

Aug. in Ps. 62.

dere Christum, as S. Aug. saith, Whereas they should follow Christ, they goe before him. Such as follow their own inuentions, rather then diuine direction: Such as haue zeale without discretion and iudgement: that thrust their sickles into other mens haruests, and run beyond the bounds of their calling: as many priuate men, who are very forward about the reformation of the Church, yea, before themselues be reformed. Those that would be welcome to Christ, must follow him boldly, yet without presumption; zealously, yet without contention; discreetly, without precipitation.

Thirdly saith *S. Austin, Alius non audebat, et excitatus est*, One dared not to follow Christ, & he was encouraged. I doubt not but it fares with many as it did with that man. *S. Austin* confesseth that he himselfe was much perplexed when he was entring into religion. He thought thus with himselfe; what shal become of me, when I become a professor

*Confessionum
Lib. 7. & 8.*

fessor of the Gospel: I shall lose all my delights & pleasures; & what comfort then shall I haue of my life? But it pleased God that these mistes did vanish; and he found more true comfort to his soule, after he became a constant follower of Christ, then euer he did before. Infomuch that he could say forth of experience, *Dulciores sunt lacryme orantium, quam gaudia theatrorum*, Euen the teares of a Christian shed in the middest of his prayers, are sweeter then the ioyes and delights of the theaters. Beloued, why should any one be discouraged to become a follower of Christ? nay, why should not euerie one be encouraged? seeing he is such a good master as will not faile to reward his seruants abundantly. Behold (saith Christ) *I come shortly: and my reward is with me to giue euerie man according to his workes*. If you remember & consider the motiues, you need no further incouragement. The paths wherein you are to walke, are comfortable,

Aug in Ps. 117.

Bonum Dominum habemus.
Amb. mentioned by Poss. in
vita August.

Reu. 22. 12.

2 Cor. 7. 5.

table, and honorable; they are the pathes of safetie, & eternall felicitie : feare not, neglect not therfore to follow Christ, though it be through fire and water. Your iourney may peradventure cost you some paines, cares, & teares : yea fightings without, & terrors within; but the end shal be ioyful & comfortable. Heauen shall be your habitation ; for Christ is gone before to prepare places there for his followers : and there you shall enioy his blessed presence, & bee partakers of such ioyes, as neither cie hath seen, nor eare hath heard, nor can enter into the heart of man.

The Lord, for his mercies sake, giue vs grace to be faithfull and constant followers of our Saviour Christ in the waies of holinesse and righteousness; that by the merits of his death and passion, we may be partakers of eternall blisse and happinesse. To whom with the Father, and the holy Ghost, all honor, & glorie, maiestie, and dominion be rendred, and ascribed, world without end. Amen.

FINIS.

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